

PHENICIAN INSCRIPTIONS

F R O M

CARTHAGE

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INSCRIPTIONS
IN THE PHŒNICIAN CHARACTER,

NOW DEPOSITED IN THE BRITISH MUSEUM,

DISCOVERED ON THE SITE

OF

CARTHAGE,

DURING RESEARCHES

MADE BY

NATHAN DAVIS, ESQ.,

AT THE EXPENSE OF HER MAJESTY'S GOVERNMENT, IN THE YEARS 1856,

1857, AND 1858.

PRINTED BY ORDER OF THE TRUSTEES.

1863.

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P R E F A C E.

THE Phœnician Inscriptions contained in the following volume were discovered during researches made by Mr. Nathan Davis in the years 1856, 1857, and 1858, on the site of ancient Carthage, at the expense of Her Majesty's Government. Mr. Davis had been resident for many years previously in the Pashalic of Tunis, was personally on terms of intimate friendship with the Pasha, and had a thorough acquaintance with the spoken language (Arabic) of the natives.

It appears that Mr. Davis made excavations, with more or less success, at some twenty different places, either on the presumed site of ancient Carthage, or in its immediate neighbourhood; and that the majority of the Inscriptions were found between the hill of St. Louis and the sea, not far from a ravine which divides that hill from a neighbouring eminence on which it has been supposed by many that the temple of Juno was placed. The Inscriptions thus discovered are 90 in number, and have been lithographed on 32 Plates. Besides these, a small number were obtained, which, in accordance with the practice of Continental scholars, may be termed Late-Phœnician. These are, for the most part, written in a character which is exceedingly degraded, and are often almost illegible. Some of these Late-Phœnician Inscriptions were purchased at different times by Mr. Davis, and are believed to have been originally discovered by M. Honegger, a German architect, formerly in the service of the Pasha of Tunis, who conducted several excavations for Sir Thomas Reade, late Her Majesty's Consul at Tunis. It is proposed, at some future time, to publish the Late-Phœnician Inscriptions in a supplementary volume.

The material of the tablets on which these Inscriptions occur, is either a compact limestone, or a fine sandstone. To this statement, however, there is one exception, No. 71: this is in white marble, and differs from the other tablets in its form, which is that of a quadrangular tile, with the Inscription carved along two of its edges.

Generally, the front and back of these tablets are parallel, and the upper part terminates either in an acute angle, or in a pedimental form, with elevations at the corners like *acroteria*. There are, however, three exceptions, the marble tablet, No. 71, just noticed, No. 73, which is a cylindrical shaft of stone 18 inches high, with small niches carved upon it at intervals, and No. 90, which, though much shattered, exhibits the remains of a bevelled architectural ornamentation at its upper end.

The front is worked to a smooth surface, and the Inscription is engraved on it by a sharp tool: the backs and sides are only hammer-dressed. It may be doubted whether any of the tablets are perfect, in their present state, many of them having lost the upper end, while nearly all of them were originally longer at the lower end.

They generally vary from 5 to 12½ inches in height; from 4 to 7 inches in width, and from 1½ to 4 inches in thickness.

With regard to the subject-matter of these Inscriptions, it may be stated that, with two exceptions, Nos. 71 and 90, they appear to be votive tablets, and not of tombstones.

With respect to the period of their execution it is difficult to speak with precision; but as we have no reason for doubting that they are all purely Carthaginian, they must have been engraved either before the overthrow of that city, which is the most probable opinion, or be the work of some of the native inhabitants who may have lingered among its ruins. It will be observed that there are many discrepancies in the style of their engraving, naturally suggesting considerable differences in their date; and that the character of the writing of Nos. 71 and 90 does not materially differ from that of the celebrated Inscription at Marseilles, which is unquestionably of the best Phœnician times: indeed those which exhibit the greatest rudeness in their execution, do not show any approach to the Late-Phœnician type. It will be further perceived that the names occurring in these tablets are, in almost all cases, purely Phœnician, while their forms and ornamentation connect them more nearly with late Greek than with Roman art. Thus, for example, the fleurons or honeysuckle ornaments on the upper portions of these tablets resemble those on the Greek Vases of the 2nd or 3rd Century, *a.c.*, but do not betray any Roman influence.

With reference to the value of this collection of Phœnician Inscriptions, it should be remembered that, up to the time of Mr. Davis's commencing his excavations, there were scarcely twenty Inscriptions unquestionably Carthaginian in the various museums of Europe; and that there have been, from time to time, considerable differences of opinion between distinguished scholars, owing to the uncertainty existing as to the form of particular letters of the Phœnician alphabet. The discovery, therefore, of this large number of inscriptions has afforded means for a complete collation and determination of all the Phœnician characters in use along the northern shores of Africa, and has thus set at rest any doubts as to the true value of the ordinary Phœnician letters. In fact, the present publication will form a standard of reference for the determination of any Inscriptions that may hereafter be discovered.

There has been some doubt with regard to the best rendering of a formula of frequent occurrence, termed, for want of a better title, the benedictory formula.

The formula written at length, is generally (with slight variations)—

כשמן קלא תברכא

or, more briefly—

כשמן קלא

Gesenius has translated it, "Ubi audiverit vocem eorum benedicat eis," in the case of a Maltese Inscription, where there are two votaries: M. de Sauley, "Lors qu'il a entendu leurs voix il les a bénis!" M. Judas, "Ex præcepto maledixerunt aut benedixerunt." In the following work the translation of Gesenius has been followed, as the one which, on the whole, appeared the most clear.

The divinities to whom these tablets are addressed are invariably Tanith-Pen-Baâl and Baâl-Hamman, both of whom we know to have been Deities worshipped at Carthage.

The former is shown by means of a bilingual Inscription, found at Athens (and formerly in the Museum of the United Service Institution, but now in the British Museum) to be identical with the Oriental Artemis, or Diana, who was called, as we learn from Plutarch (Artax. c. 27) and other ancient writers, Anaitis, or Tanais. Only one instance occurs in these Inscriptions of a name compounded with Tanith—viz., Âbd-Tanith—Inscr. 62. The latter Divinity is doubtless the Belsamen mentioned in the Pœnulus of Plautus, and may be the Jupiter Ammon whose worship prevailed so extensively in Africa.

The names of the dedicators, in most cases, are of Semitic origin, and compounded of the names of various deities and of words denoting dependence or respect. Thus we find a series of names connected with Melkart, the Tyrian Hercules, such as Âbd-Melkart, Bad-Melkart, Âmt-Melkart, and Melkart-Halats; and with Âstareth, as Âmt-Âstareth, Bad-Âstareth, Ger-Âstareth, &c. The names of Asman, the Phœnician Æsculapius, and Baâl are also constantly found in composition, as, for example, Âbd-Asman, Bad-Asman, Asman-Shamar, &c., and Baâl-Hanna, Han-Baâl, Mahar-Baâl, Âzer-Baâl, &c. Other not uncommon names are those of Magon, Hanna, Âbda, Âchar, &c. A complete list of all these names is given below, with a reference to the Inscriptions on which they occur.

It may be further remarked, that many of the names found in these Inscriptions are familiar to us from Carthaginian history, such as Han-Baâl (Hannibal), Bad-Melkart (Bomilcar), Hamelcar, &c. There is, however, no ground for assuming, as Mr. Davis has done in his "Carthage and its Remains," that these names actually belong to the historical personages; though it is possible that they may, in some instances, refer to members of the same family.

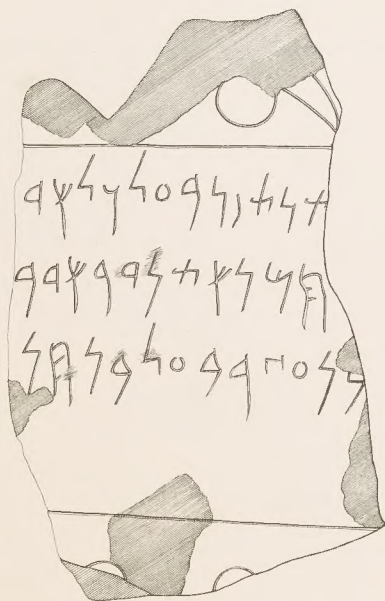
Lastly, it may be stated, that, as the chief object of the present publication has been to lay before scholars the lithographic copies and corresponding Hebrew transcript and Latin translation of the Inscriptions discovered by Mr. Davis, it has not been thought advisable to make such restorations of the text, where either wholly lost or only in part preserved, as would have required notes of more than ordinary length, if not special dissertations, for their confirmation. Both the Hebrew transcript and the Latin translation follow the original as nearly as possible; and the few subjoined notes contain only such explanations as were deemed absolutely necessary.

In conclusion I wish to state that I am indebted to A. W. Franks, Esq. and Emanuel Deutsch, Esq., of the British Museum, for much assistance rendered to me during the deciphering and translating of these Inscriptions, and to record my best thanks to Professor Levy, of Breslau, for many valuable suggestions.

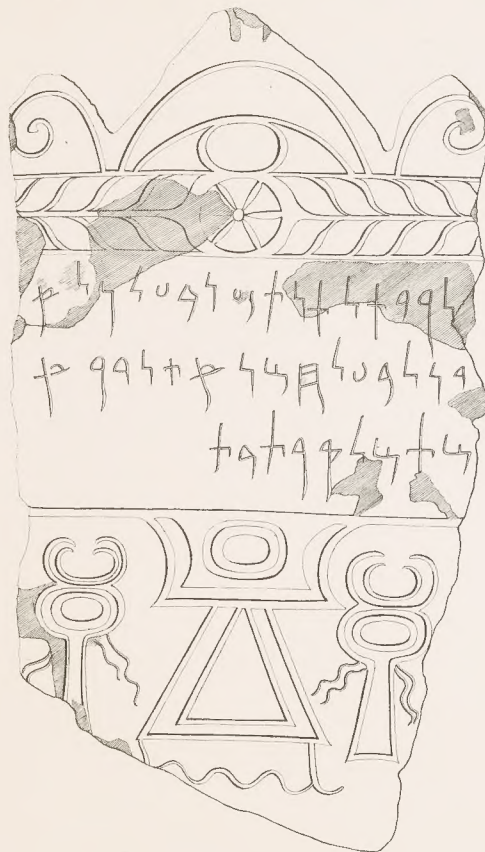
W. S. W. VAUX.



Nº 1.



Nº 2.



Nº 3.

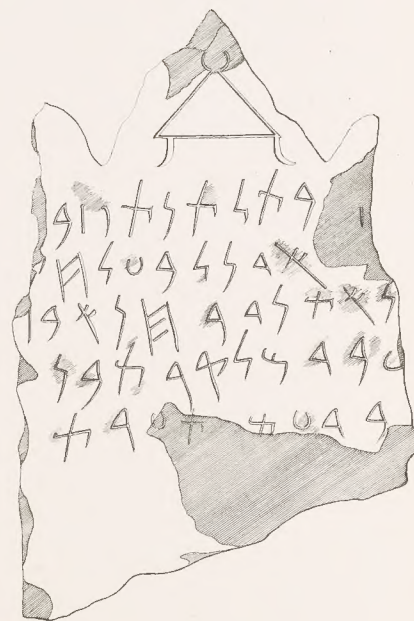


PLATE I.

No. 1.

לרבת ל[תנת פנבעל ולאח[
לבעל חמו אש נדר ארב
בן עורבעל בן חנ .

[Domine] Tanith faciei-Baál,⁽¹⁾ et domino Baál-Hamman⁽²⁾: (*Sacrificium*⁽³⁾) quod vovit Ádā⁽⁴⁾ . . .
filius Ázer-Baál⁽⁵⁾ filii Han . . .

No. 2

לרבת לתנת פנבעל ולא
דן לבעל חמו אש נדר א
בתמלקרת בת . .

Domine Tanith faciei-Baál et domino Baál-Hamman: quod vovit⁽⁶⁾ Amt-Melkart⁽⁷⁾ filia . . .

No. 3.

[לר]בת לתנת פנב[על]
ול אדן רבעל ח מן
אש נדר חנא בן
עברמלקרת בן
ברעשתער

Domine Tanith faciei-Baál, et domino Baál-Hamman: quod vovit Hanna, filius Ádā-Melkart, filii Baál-Ástāreth.⁽⁸⁾

(1) We have represented the *y* throughout these inscriptions by á.

(2) Following the most common transcription of the *rt* in such names as Hannibal, Hamilcar, &c., we have not thought it advisable to render this letter by Kh, Hb, or Ch, as has been sometimes done.

(3) There has been some doubt among Phœnician scholars as to the best mode of translating the usual formula אד[תנת פנבעל ולאח[. Thus, Gesenius reads "viri vovimus" (Melt. i. p. 16; Bourgade, "ce voto oblati" (Carthage, A. p. 5), and, where there is a repetition, as בדר אש נדר, simply "vovimus." Judas reads "autel, monument votif," p. 64, or, "beau sepulchrum," pp. 71, 72, &c.; Bourgade, "votum arm vovit," p. 3; and De Saulcy, "(ceci est) ce qu'a consacré" (Ann. de l'Institut Arch. xvii. p. 70, 1845, and six, p. 194, 1847). We would rather presume that, in all cases, the tablet bearing this inscription has been, originally, in close connection with the offering itself. An implied *Sacrificium* would then form the subject of the whole sentence.

(4) In the second line it is probable that owing to the similarity of the letters ד (D) and ב (B) in Phœnician, אד[has been cut by mistake for אב[. which is, itself, more usually spelt עב[. As there is room for at least three more letters, the name might be completed from other inscriptions, אב[אב[(Ábd-Áser), a name of not unfrequent occurrence. Cf. Gesen. Melt. i. 2. C. i. 2.

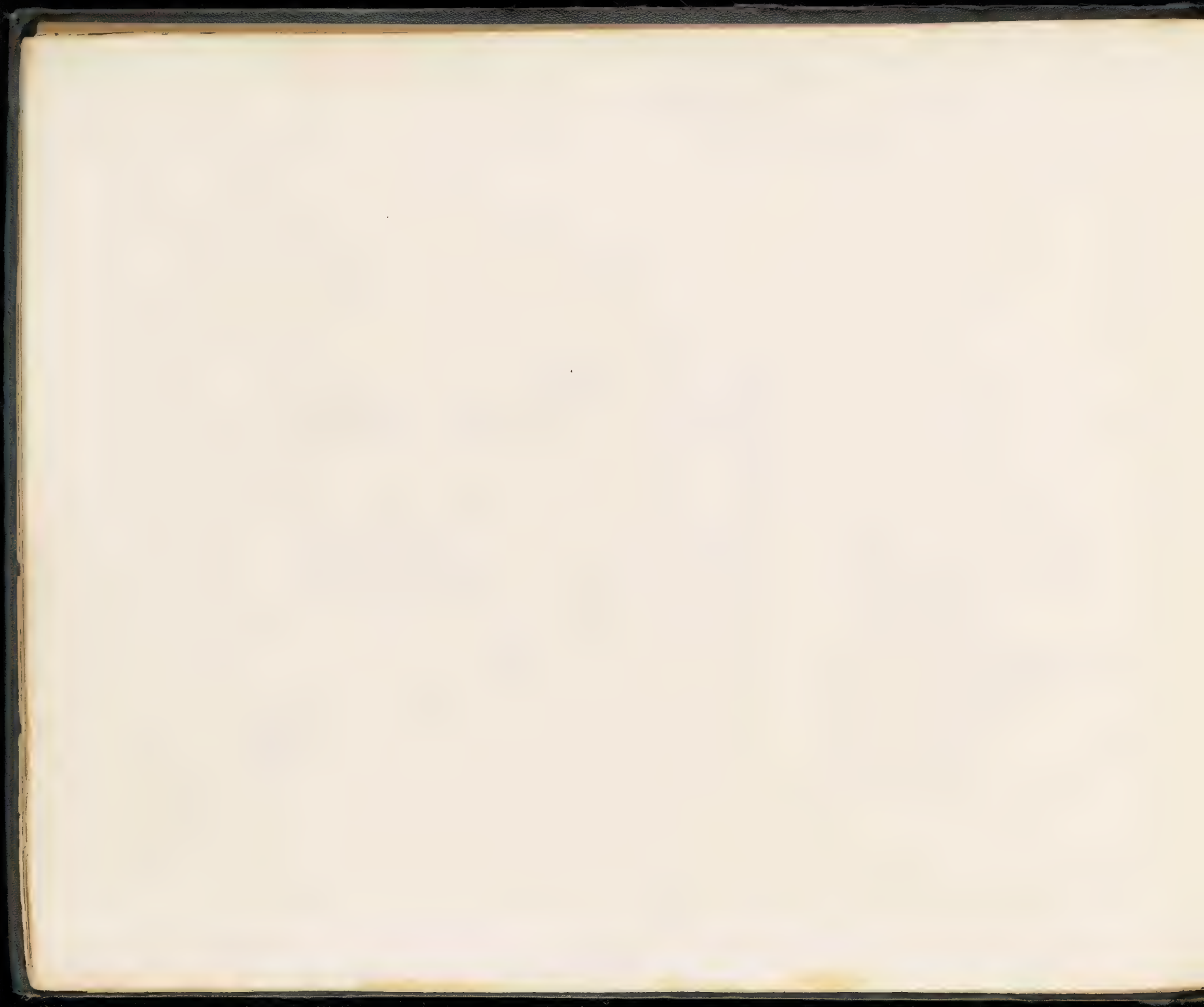
(5) This is the original form of the well-known name Asdrubal (not Hamdrubal):—Cf. Hebr. אדרואל. עורואל, עורואל. The *f* is rendered throughout by *Z*, agreeably with the English pronunciation.

(6) פנ for the more usual פנ.

(7) The space left between the *rt* and the *N* of אב[תמלקרת seems to have been originally intended for the *N* which would form the feminine termination to agree with ב[ת.

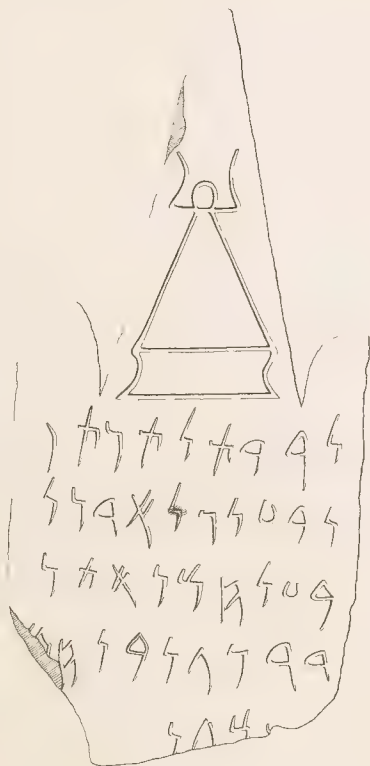
(8) Amt-Melkart, servant of Melkart—a female name, like Amt-Ástareth, which latter answers to the male Ád-Ástareth. Melkart is the Phœnician form of the Greek Μελκαρτης, according to Philo Byblinus, the Hercules of the Phœnicians: Hesychius has, also, Μελκαρτης ἢ καὶ Ἰσλαμάρης. According to the first Maltese Inscription (Gesen. p. 66) he was the Baál or chief god of Tyre, and enters rather largely into the composition of other Phœnician names, such as Hameleer, Homelcer.

(1) Ástareth is written here with the second *y* (Bad-Ástareth), which is not usual. The more common form Baál-Ástareth occurs in Classical authors under the contracted forms, Bodestor and Bostor. Thus Bodestor (Βοδιστορ) is found in Diodorus (v. Mai. Nov. Collect. ii. 53), and Bostor (Βοτιστορ), as Prefect of Seguntum, in Polyb. iii. 38, Liv. xxii. 22. Bostarus (Βοσταρως) is also mentioned as the general of the Carthaginians against Regulus (Polyb. i. 30). Cf. Βαλίζαρης, king of the Tyrans (Jos. c. Apion i. 18), and Βαλζαρης (Synell. p. 345, ed. Dindorf), both of which are probably derived from the same original.

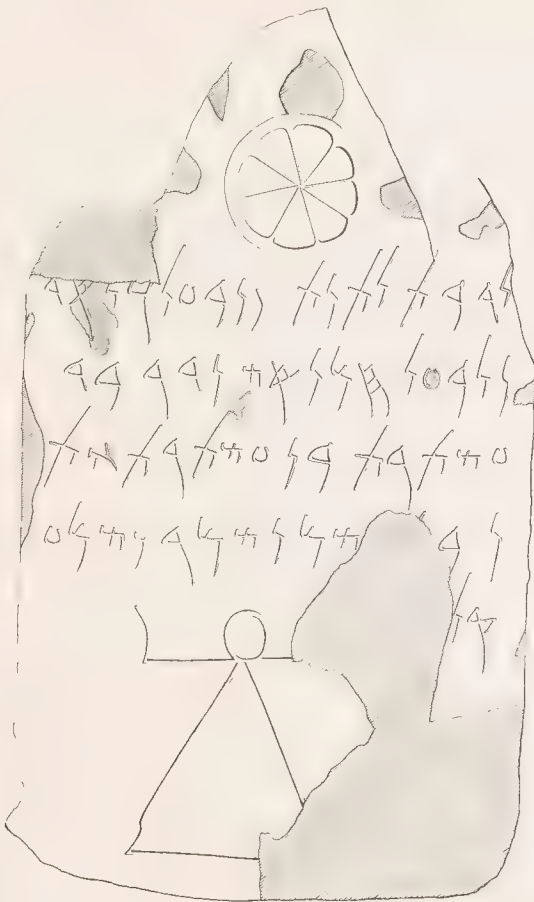




N° 4



N° 5



N° 6

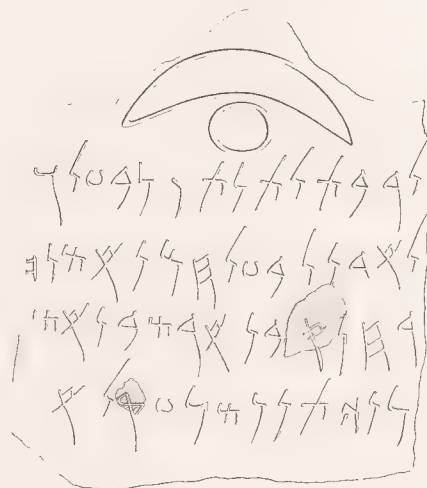


PLATE II.

No. 4.

לרבת לתנת פ
נבעל ולאדן ל
בעל חמן אש נ
דר מנן בו ד[נא]
[בן, מנן]

Dominae Tanith faciei-Baâl et Domino Baâl-Hamman: quod vovit Magon⁽¹⁾ filius Ha²anna].⁽²⁾ filii Magon⁽³⁾

(1) The stroke of the ב in the first מנן has been omitted.
(2) There can be no doubt of the correct rendering of this name in the inscription, however, the first cross stroke of the N is so blended with the 2 that the form of this letter is scarcely recognizable in the engraving.
(3) For the family of Magon see *opra* Inscr. 12.

No. 5.

לרבת לתנת פנבעל ולאד
ז לבעל חמן אש נדר בד
עשתרת בן עשתרתית
ז ב ז א[שמנשכר כשמע
קל[א]

Dominae Tanith faciei-Baâl et Domino Baâl-Hamman: quod vovit Bad-Âstareth, filius Âstareth-Itan.⁽¹⁾ filii [A]sman-Shamar.⁽²⁾ Ubi audivit ejus vocem.⁽³⁾

(1) For this form of name. Cf. *opra*, Inscr. 6, 10, &c.
(2) Cf. Oser-Shamar, Gesen. Inscr. Méit. I.
(3) This translation, which, as stated in the Preface, was originally suggested by Gesenius, has been since confirmed by De Sacy (Inst. di Corresp. Archéol. Annal. vol. xvii 1845 p. 8.) and by Levy (Théol. Stud. Hist. n. p. 15).

No. 6.

לרבת לתנת פנבעל ו
לאדן לבעל חמן אש נדר
ר חנא בן ארש בן אש
מניתו כשמע קלא

Dominae Tanith faciei-Baâl et Domino Baâl-Hamman: quod vovit Hanna, filius Aris.⁽¹⁾ filii Asman-Itan. Ubi audivit ejus vocem.⁽²⁾

(1) This name occurs in different classical writers (Cf. C.æ. pro Scauro § 14, 16; Sil. Ital. xv. 234), and may be connected, as suggested by Gesenius, with ארז a her. or also, perhaps, ארז a cedar, used metaphorically as in Zech. xi. 1, 2, Isaiah ii. 13.
(2) The perpendicular stroke has been omitted in both the 2 of line 4.





N° 7

𐤁𐤏𐤏𐤏𐤏𐤏𐤏𐤏
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N° 8

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N° 9

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PLATE III.

No. 7.

לרבת לתנת פנ
בעל ולאדון לב
על חכנ אש נד
ר נבכ בן פרש

Domine Tanith faciei-Baäl et Domino⁶ Baäl-
Hamman : quod vovit Nabag,⁶ filius Pars.

No. 8.

לרבת לתנת פנכ
על ולאדון לבעל ח
כו אש נדרא אמצע
תרת בת עברנר

Domine Tanith faciei-Baäl et Domino Baäl-
Hamman : quod⁽¹⁾ vovit Am.⁽²⁾ Ästareth, filia
Äbragah.⁽³⁾

No. 9

לרבת לתנת
פנבעל ולא
דון לבעל חט
ז אש נדרא כ
ברת בת ע
ר בן עברא

Domine Tanith faciei-Baäl et Domino Baäl
Hamman : quod vovit C'ldith, filia Äzer, filii
Äbda

(1) The form of the N is that of the latest inscriptions, and the 1 very much resembles the 3.

(2) נבכ and פרש are new Punic names; the latter, פרש, may be either the Hebrew word for "rider," or may have some reference to Persus, the name of which country however, in the Bible, is spelt, פָּרִס, with a פ.

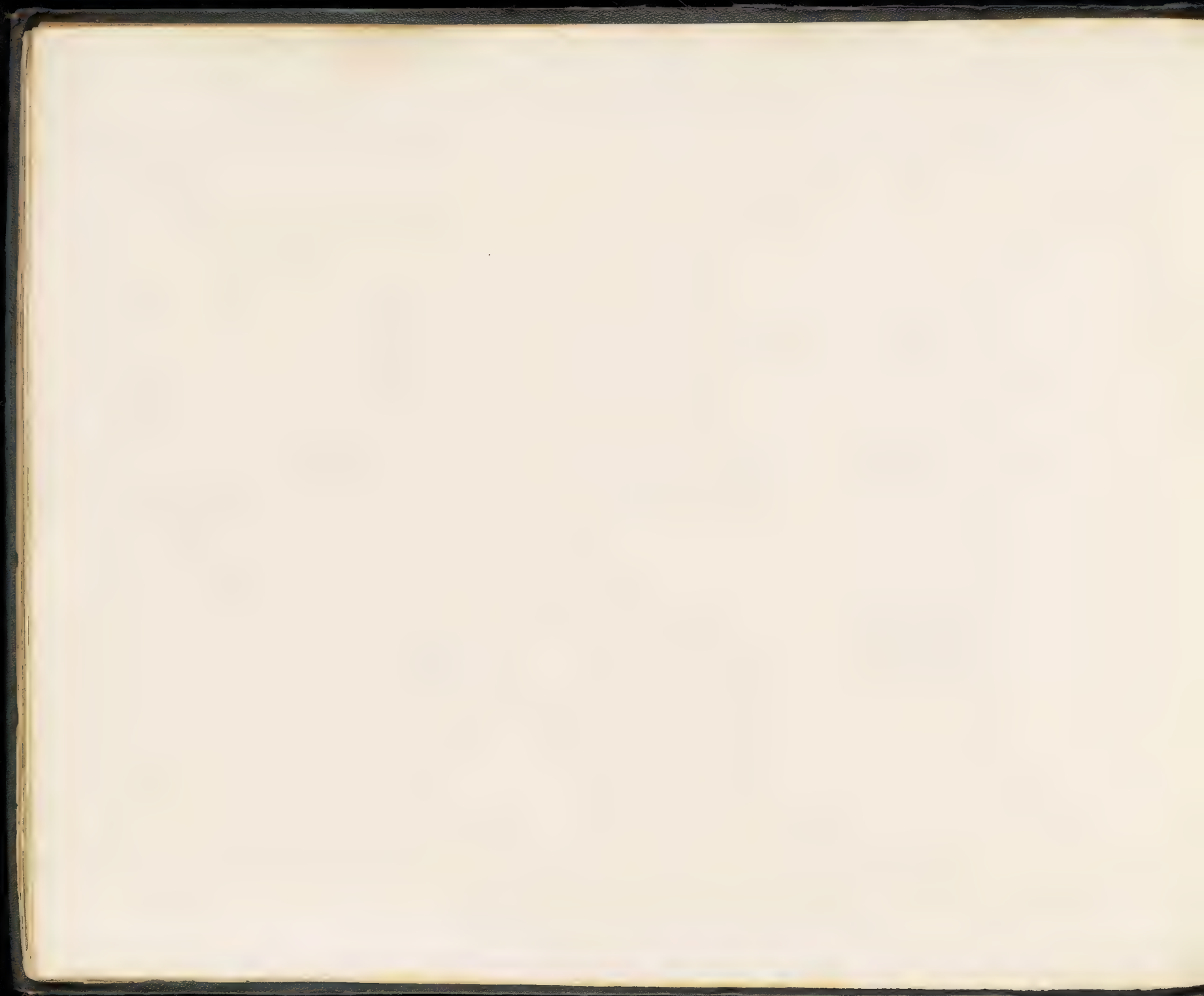
(1) The form נדרא, instead of the usual נדר, is used in connection with the feminine ברת. Cf. ante, Inser. 2.

(2) This name is found on the Sidonian Inscrip. (I 14), as that of the mother of Asmau-Azer, the king of Sidon.

(3) עברנר is a new name, possibly that of some African personage. The unusually large space left vacant on this tablet renders it likely that the inscription has not been completed: in this case, the first part of the last word might be connected with the root עבר.

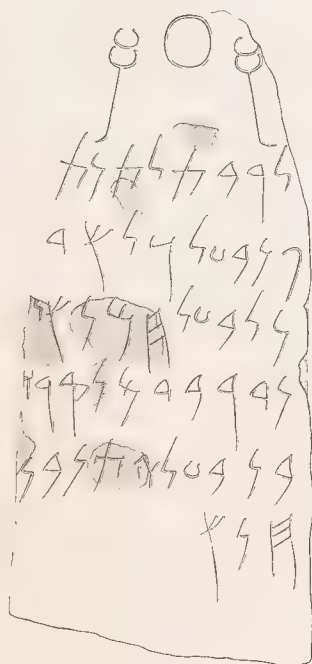
(1) The name נכבר is a new name connected with the Hebrew root נכבר, 'honorates, illustis fuit.' Cf. נכבר, the mother of Moses.

(2) This name may be either an independent name, meaning the servant especially, set of Baäl, or an abbreviation of Äbc-Asaun. As there is no appearance of any other line of inscription, the former seems to be the better hypothesis.

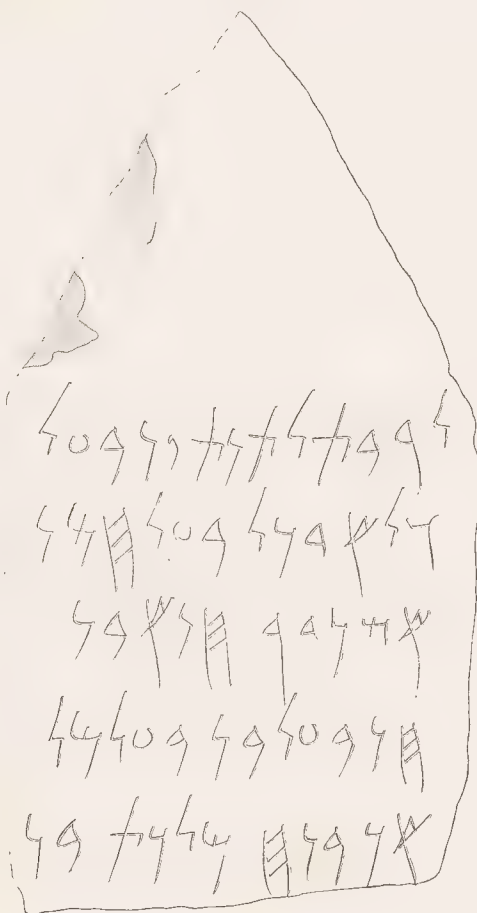




N° 10.



N° 11.



N° 12.

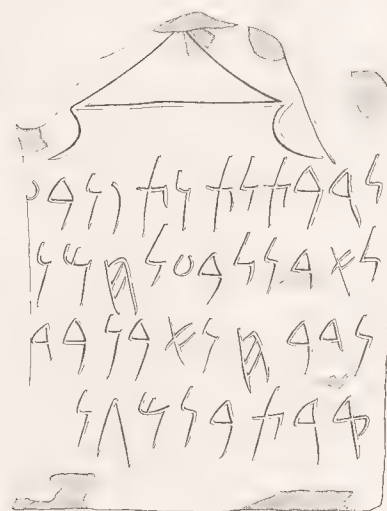


PLATE IV.

No. 10

ירבת יתנת
פנבעל וראד
ו קבעל דכ"י א ש
נדר ברמלכר ת'
בן בעליתו בן
חנא

Dominæ Tanith faciei-Baâl et Domino Baâl.
Hamman: quod vovit Baâl-Melkart, filius Baâl
Itan,⁽¹⁾ filii Hanna

No. 11.

ירבת יתנת פנבעל
וקאדו רבעל חנן
אש נדר חנא בן
חנבעל בן בעלמל
אד בן חמלכת בן

Dominæ Tanith faciei-Baâl et Domino Baâl.
Hamman: quod vovit Hanna, filius Han-Baâl,⁽¹⁾
filii Baâl-Malak, filii Hamelcat,⁽²⁾ filii.

No. 12

ירבת יתנת פנבעל י
יאדו לבעל חנן אש
נדר חנא בן ברמל
דרת בי חנן

Dominæ Tanith faciei-Baâl et Domino Baâl.
Hamman: quod vovit Hanna, filius Baâl-Melkart
Itan,⁽¹⁾ filii

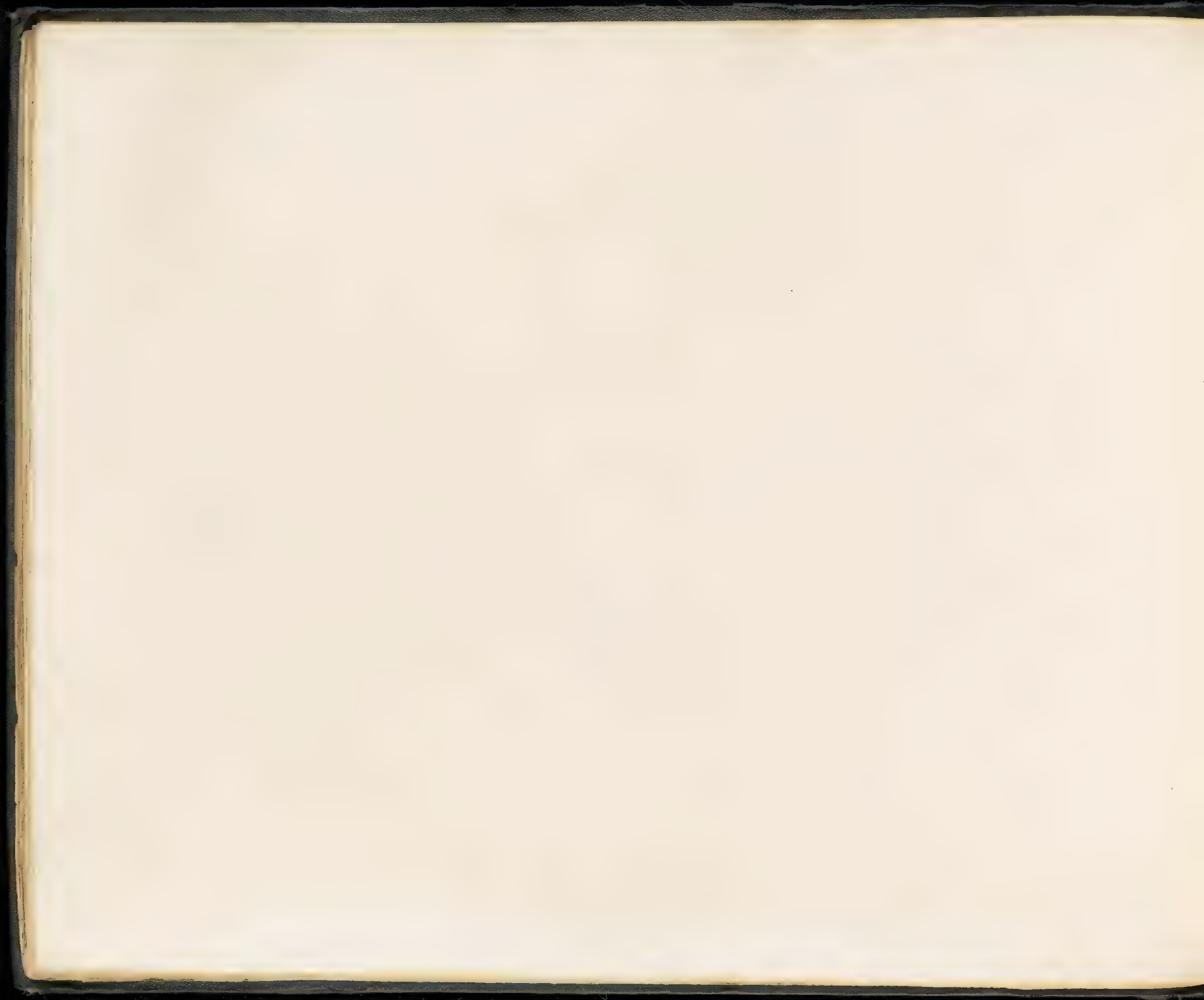
(1) We find this compound reversed thus: Itan Baâl
infra, Inscr. 93.

(1) Though this is the same name as that of the celebrated
Carthaginian general, there is no reason to suppose that that
personage is here referred to. The inscription is badly cut
and of a later date.

(2) This name occurs in an inscription published by Gesa
nius (*Mon. Phœn.* p. 181), and is, probably, a contraction for
גזנילכת, "gratia regi;" or "gratia region;" (see Astartes)
It is of very common occurrence in these inscriptions (*vid.*
infra, Inscr. 20, 50, 51, 53, &c.), and must not be confounded
(as has been sometimes done) with the names Hamular
(Ἀμυλάρ) and Hinnileo (Ἰννίλειο), though there can be no
doubt that the word ית forms the first part of all the names,
Hamelcat, Hamelcar, Hinnileo, Hinnilal, &c.

(3) La Hase: "we have a Magar, a descendant of Hanna the
sister of Magen." It is likely that these two persons were
related, and belonging to the same family and to the same
religious relationship.

	Magar	
Hannu		Hamulcat
Magen		Hinnileo





N^o 11,

№ 13.

No 15

PLATE V.

No. 13.

יֶרֶם בֶּת לִתְנֵת פִּנְבֶּעַל וְלֹא
דָן לְבֶעַל הָבֹו אֵשׁ נִיר
בִּדְעֶשְׁתֶּרֶת בּוֹ חָנָא

Domine Tanith faciei-Baâl⁽¹⁾ et Domino
Baâl-Hamman : quod vovit Bad-Âstareth, filius
Hanna.⁽²⁾

No. 14

לִרְבֵּת לִתְנֵת
פִּנְבֶּעַל וְלֹא
וְלִבֶּעַל הָכִי
אֵשׁ נִיר עֶבֶד
אֲשֶׁכִי בִי

Domine Tanith faciei-Baâl et Domino Baâl-
Hamman : quod vovit Âbd-Asman, filius

No. 15

בֶּעַל חָמוֹן אֵשׁ נִיר
רֵא אֲרִישֶׁת בֶּת
עֶבְדִּימִקְרֶת
בּוֹ בִּדְעֶשְׁתֶּרֶת
בּוֹ בֶּעֲלֵעִיר

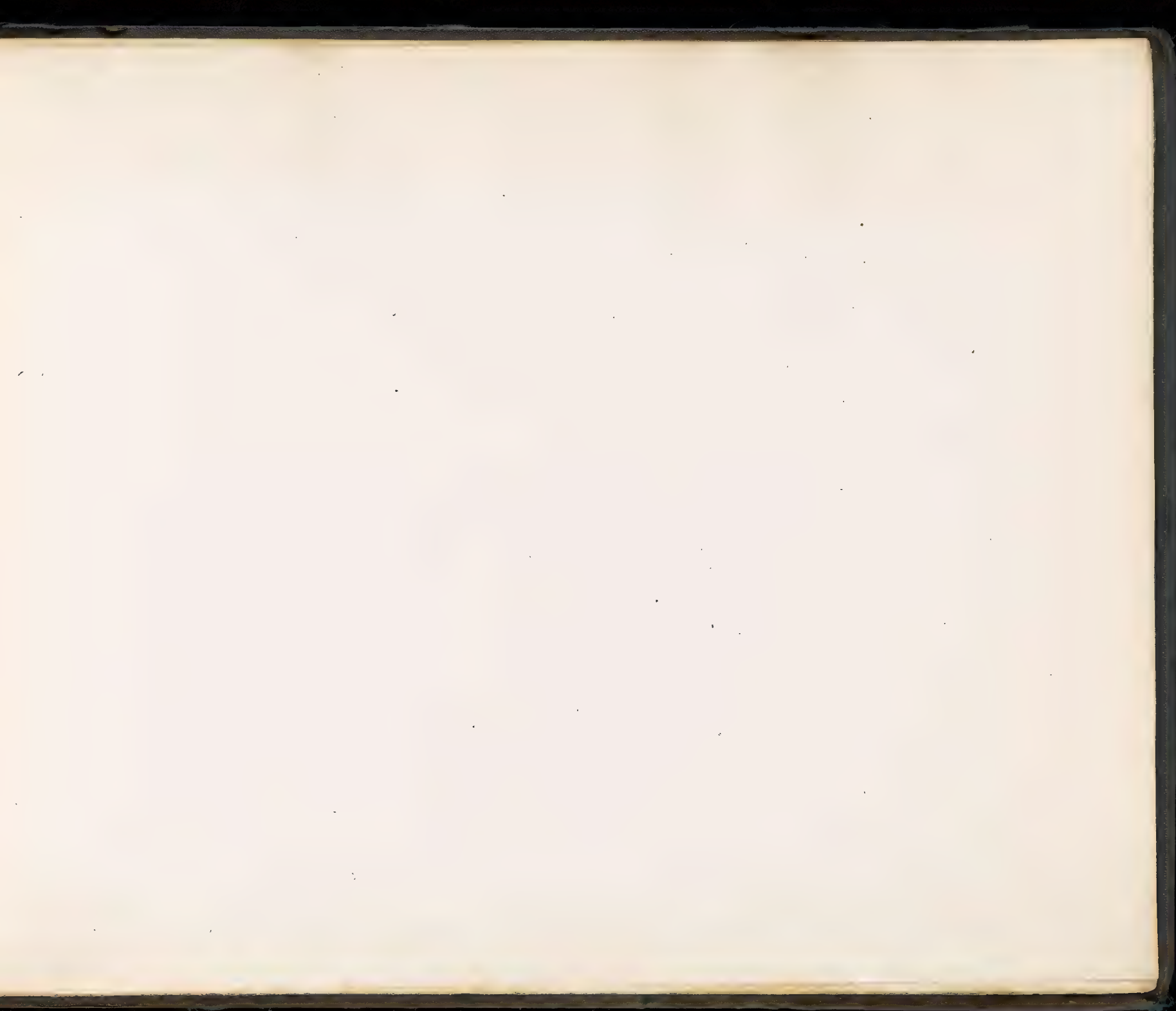
Baâl-Hamman quod vovit Arisith,⁽¹⁾ filia Âbd-
Melkart, filii Bad-Âstareth, filii Baâl-Âzer.

(1) I. the first line the connecting ' is omitted
(2) This Hanna may be either the son of the Magou of
Inscr. No. 4, or the son of Bad-Melkart, of Inscr. No. 12.
This is one of the worst cut of these inscriptions, and the
letters are very carelessly formed; so that, for instance, the
first ' in the inscription looks almost like the ' in

This and the next inscription are badly cut, and late.

(1) Feminine of Aris. v. ante, Inscr. 6, or, perhaps, con-
nected with the Hebrew אֲרִישֶׁת.





N° 16.

𐤀𐤔 𐤒 𐤒 𐤔 𐤔 𐤕 𐤕
 𐤕 𐤔 𐤕 𐤕 𐤕 𐤕 𐤕
 𐤕 𐤔 𐤕 𐤕 𐤕 𐤕 𐤕
 𐤕 𐤕 𐤕 𐤕 𐤕 𐤕 𐤕

N° 17.

𐤕 𐤕 𐤕 𐤕 𐤕 𐤕
 𐤕 𐤕 𐤕 𐤕 𐤕 𐤕
 𐤕 𐤕 𐤕 𐤕 𐤕 𐤕
 𐤕 𐤕 𐤕 𐤕 𐤕 𐤕
 𐤕 𐤕 𐤕 𐤕 𐤕 𐤕

N° 18.

𐤕 𐤕 𐤕 𐤕 𐤕 𐤕
 𐤕 𐤕 𐤕 𐤕 𐤕 𐤕
 𐤕 𐤕 𐤕 𐤕 𐤕 𐤕
 𐤕 𐤕 𐤕 𐤕 𐤕 𐤕
 𐤕 𐤕 𐤕 𐤕 𐤕 𐤕

PLATE VI.

No. 16.

חמו נדר בר
עשתרת בו א
דנבעל בו בע
לשפט בשרם

No. 17.

לרבת לתנת
פנבעל ולאד
[ו] לבעל חמו אש
נדר זיונ בו

No. 18.

לחמו' אש
נדר בדמיק
רת בו חיצ
בעל בו בדי
לכרת

-Hamman: [quod⁽¹⁾] vovit Bad-Âstareth, filius
Adan-Baâl, filii Baâl-Saphat⁽²⁾ Bsrn.⁽³⁾

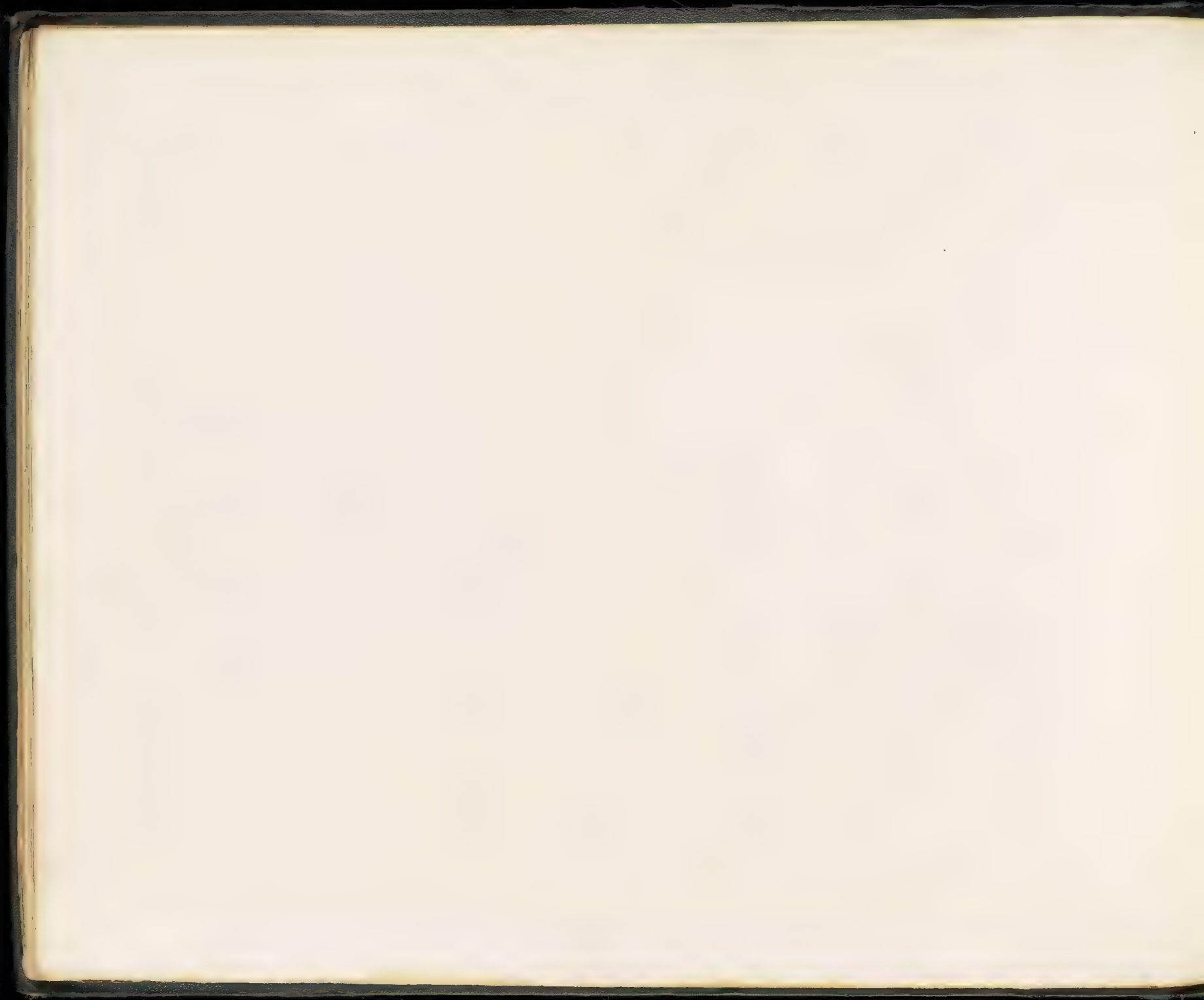
Dominæ Tanith faciet-Baâl et Domino Baâl.
Hamman: quod vovit Zivag,⁽¹⁾ filius.

[Baâl]-Hamman [quod] vovit Bad-Melkart.
filius Halats-Baâl filii Bad-Melkart

(1) The relative **ו** has been omitted here.
(2) In the fifth Carthaginian Inscription published by Gesenius (p. 177), we meet with Abd-Melkart **דשפט** (Abd-Melkart Sufes); in which case there is no reason to doubt that the Abd-Melkart there commemorated did fill the well-known office of Sufes or Judge in Carthage; but, both here and in the Inscri 46, *infra*, **שפט** only enters as part of the compound name of a person, and does not designate an office.
(3) We can offer no explanation of these letters, which may, perhaps, express the title of the preceding Sufes; or, the name of some town to which he belonged.

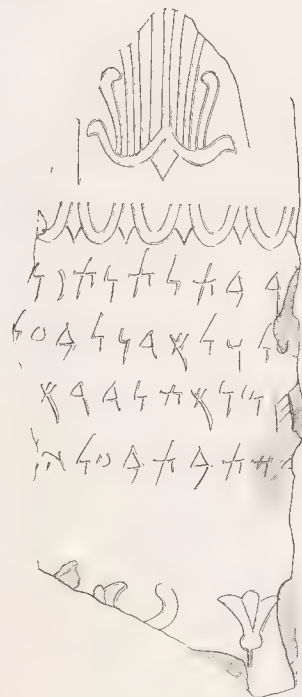
(1) The name **זיג** is new

1 The form **חלץ** occurs in the Punicas of Hades. See Gesen. p. 368. Vide also *infra* Inscri 75. **חלץ** Hades.

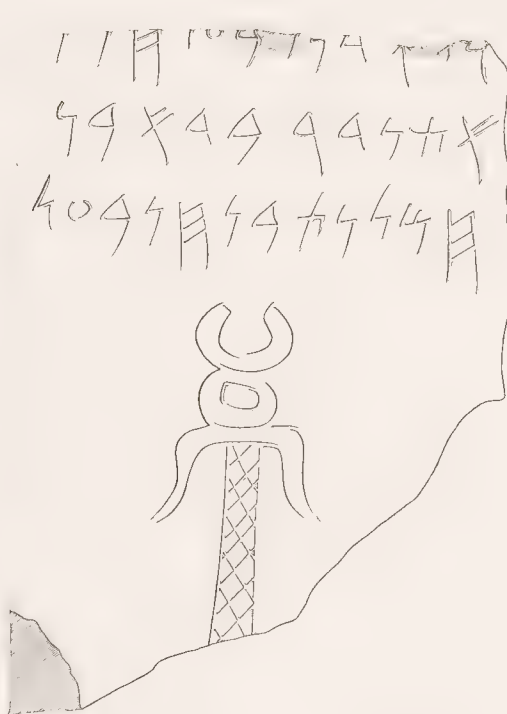




N° 19.



N° 20.



N° 21.

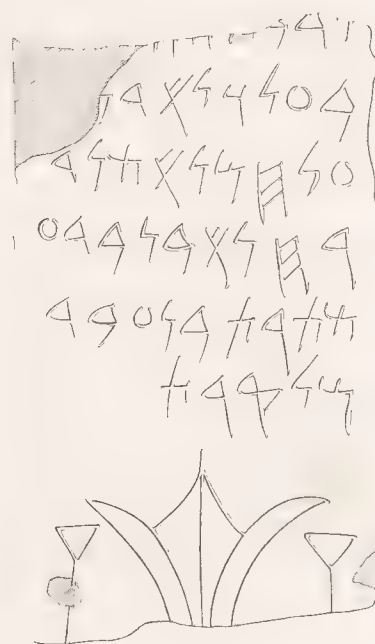


PLATE VII.

No. 19.

[ל]רבת לתנת פנ
[ב]על ולאדון לבעל
חמן אש נדרא
[א]רשת בת בעלי חן

Dominæ Tanith faciei-Baâl et Domino Baâl-
Hamman : quod vovit [A]risith,⁽¹⁾ filia Baâl-
I[tan].

(1) This name occurs *ante*, Inscr. 13 and 15, and *infra*
Inscr. 42. There is no doubt about the reading in this place,
though the first letter is lost.

No. 20.

ולאדון לבעל חמן
אש נדר בדא בן
חמלכת בן חנבעל

et Domino Baâl-Hamman : quod vovit Bada,⁽²⁾
filius Hamelcat,⁽³⁾ filii Han-Baâl.

(1) This name does not occur elsewhere in these inscrip-
tions. It may be an abbreviated form of עבדא, for which,
see Inscr. 9, *ante*.
(2) For this name, see *ante*, Inscr. 11 &c

No. 21

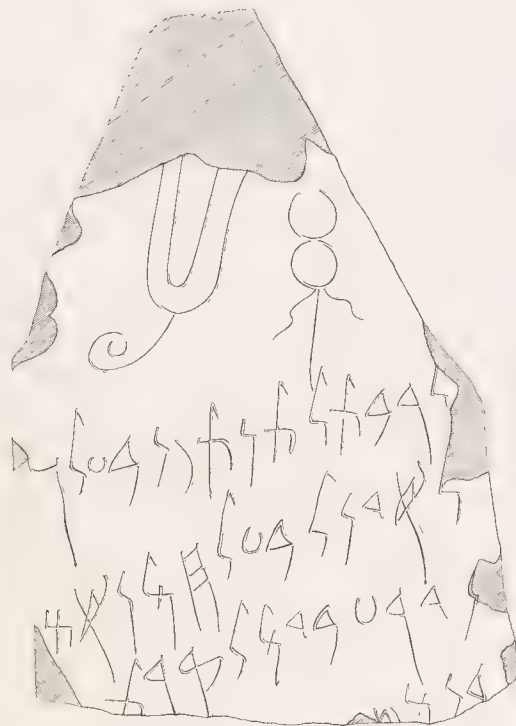
לרב[ת] לתנת פנ
בעל ולאדון [לב]
על חמן אש נד
ר חנא בן בדיע
שתרת בן עבד
מלקרת

Dominæ [Tanith faciei]-Baâl et Domino Baâl
Han.man quod vovit Hanna, filius Bad-Âstareth
filii Âl d-Melkart

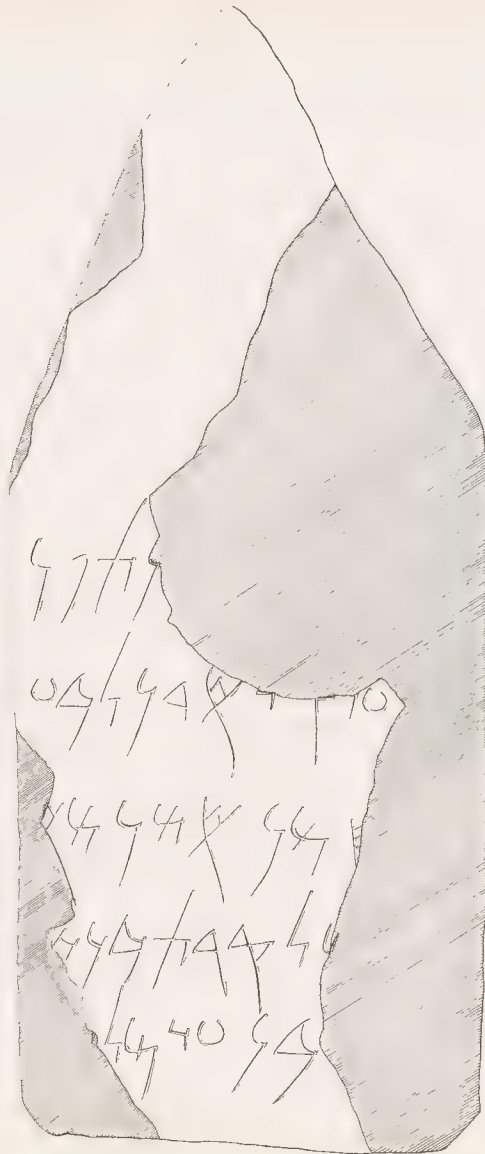




N° 22.



N° 23



N° 21

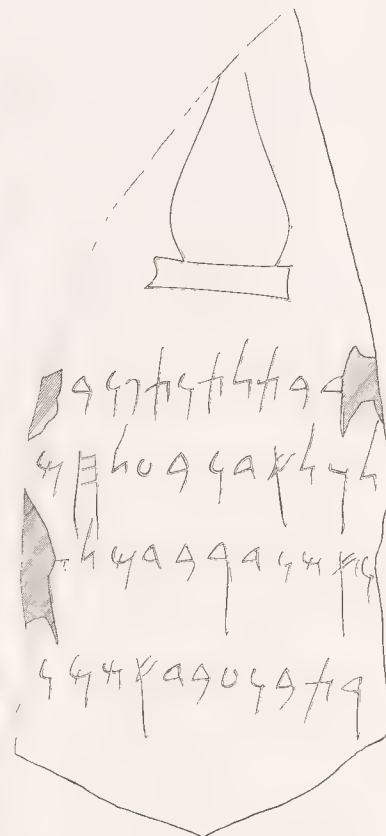


PLATE VIII.

No. 22.

לרבת לתנת פנבעל ו
יארן לבעל חמו אש
נדר ענדמלקרת
בו מא . . .

Domine Tanith faciei-Baâl et Domino Baâl-
Hamman: quod vovit Âbd-Melkart, filius Ma¹⁾

¹⁾ The rest of this name is lost. It may have been
מאמיעל, Gesen. p. 182; or מאנעס, Gesen. p. 187.

No. 23.

לרבת לתנת פנ
בעל ולארן לבע
[ל]חמו אש נשא
[ענדמ]לקרת בו ז
. . . בן עומל[קרת]

. . . [Domine Tanith faciei-[Baâl et]
Domino Baâl-Hamman: quod obtulit²⁾ [Âbd-
M]elkart, filius Z³⁾ . . . filii Âz-Mel [kart].⁴⁾

(1) This is a new word, for the usual נדר; but its mean-
ing is plain; it is the same as the Hebrew נשא, "offer."
Cf. משאת = Chron. xxiv. 6, 9; Marzeilles Inscr. l. 3; and
Inscr. 90, *infra*.

(2) Owing to the broken state of the stone the rest of
this name is hopelessly lost.

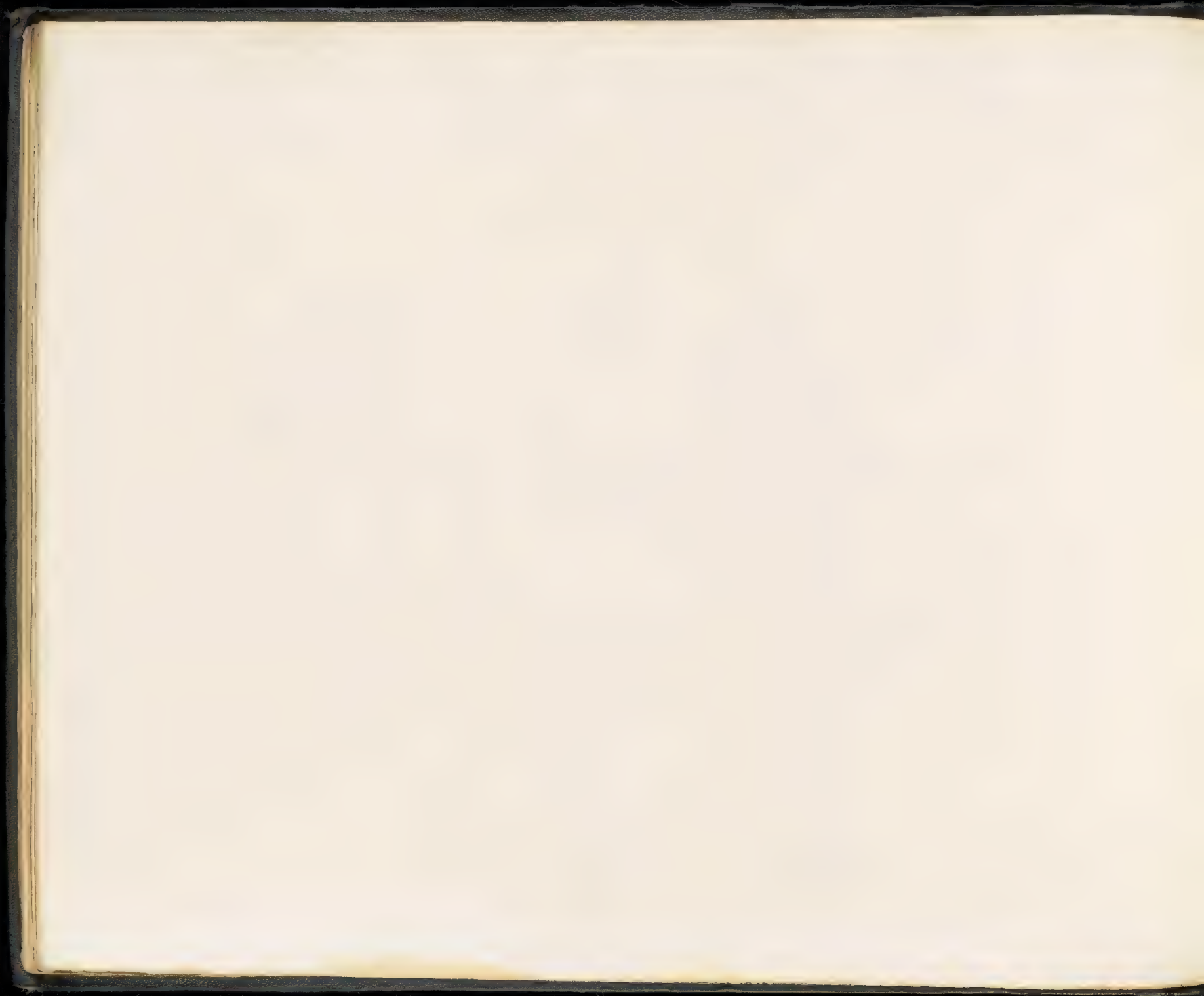
(3) This is a new combination—but the name of the king
ענדמל [Âz-Baâl = Esh-Baâl] on the coins of Gebel—and
ענדמל [Âz-Malek] in 'Aghajari, king of Tyre (Armen. ii. 16),
are analogous to it; עז is, in fact, the same as the Hebrew
עז "robust."

No. 24.

לרבת לתנת פנב[ע]
ל ולארן בעל חמ
ו אש נדר בידמל ק
רת בן ענדמשמו

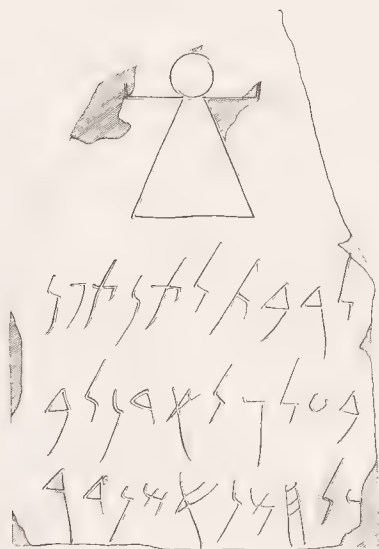
Domine Tanith faciei-Baâl et Domino Baâl-
Hamman. quod vovit Baâl-Melkart filius Âbd
Asman.

¹⁾ The usual ביעל is omitted here before בעל.

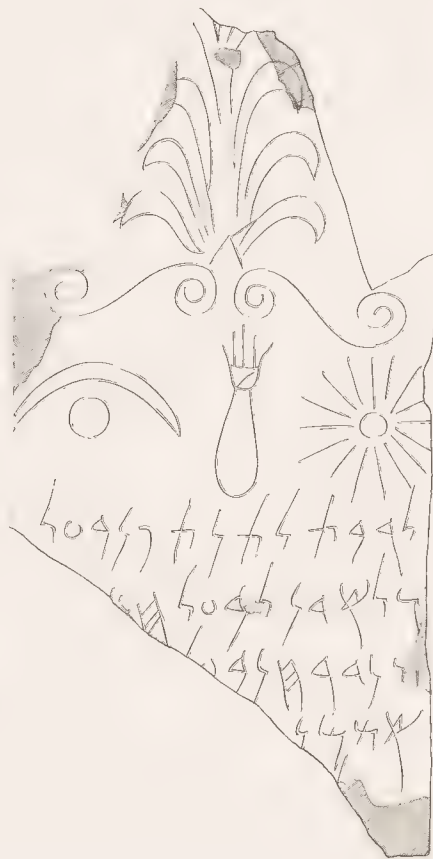




N° 25.



N° 26.



N° 27.

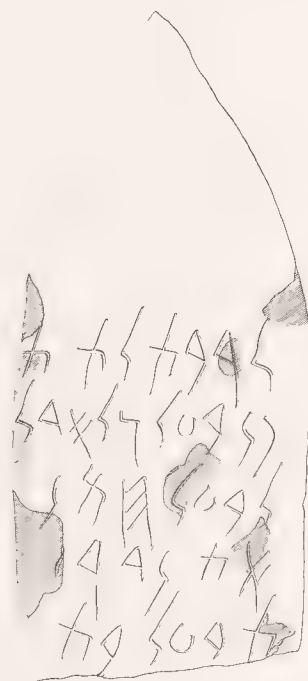


PLATE IX.

No. 25.

לרבת לתנת פנ
בעל ולאדון לב
על חסון אש נדר

Dominae Tanith faciei-Baál et Domino Baál-
Hamman: quod vovit

No. 26.

לרבת לתנת פנבעל
ולאדון לבעל חסון [א]
ש נדר חנבעל, בו עבד/
אשמו

Dominae Tanith faciei-Baál et Domino Baál-
Hamman: quod vovit Han-Baál [filius⁽¹⁾ Abd-
Asman

(1) It is most likely that the third line ended with the words **בן עבד** (ben Abd-), and that the full name of the father of the dedicator was Abd-Asman (see *ante*, Inscr. 14. 24, &c.). The perpendicular stroke remaining in the fifth line may be the top of the **ל** of **קלא**, the second word of the usual benedictory sentence.

No. 27.

לרבת לת[נ]ת
פנבעל ולאדון
לבעל חסון
אש נדר [א]
חבעל בת

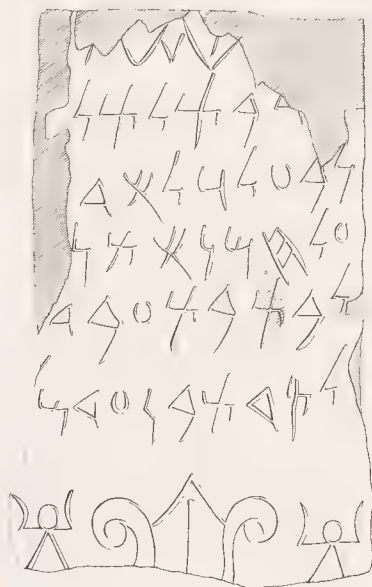
Dominae Tanith⁽²⁾ faciei-Baál et Domino Baál-
Hamman: quod vovit . . . th⁽²⁾-Baál, filia. . .

(1) The **נ** is omitted in this name.
(2) As the vowel, in this case, is a woman, and as her name ends with **ת**, the whole name may have been **אחבעל** (Amit-Baál), **ענתבעל** (Amit-Baál (v. *infra*, Inscr. 38), or **בתבעל**, Baal-Baál (v. *infra*, Inscr. 47). This is one of the worst out of the Inscriptions, and, except from the analogy of other letters, many of these might have been easily misinterpreted.

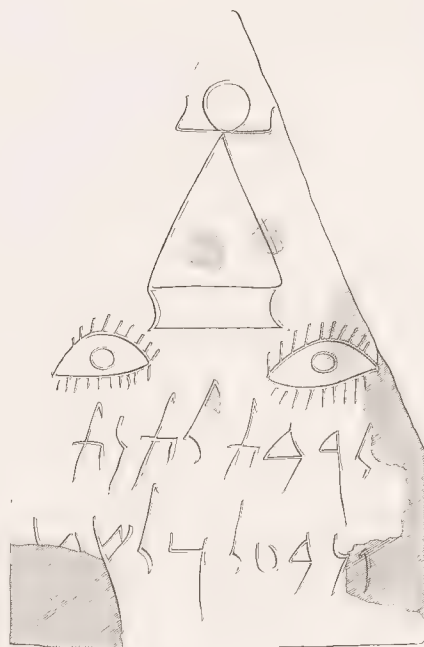




N° 25



N° 26



N° 27

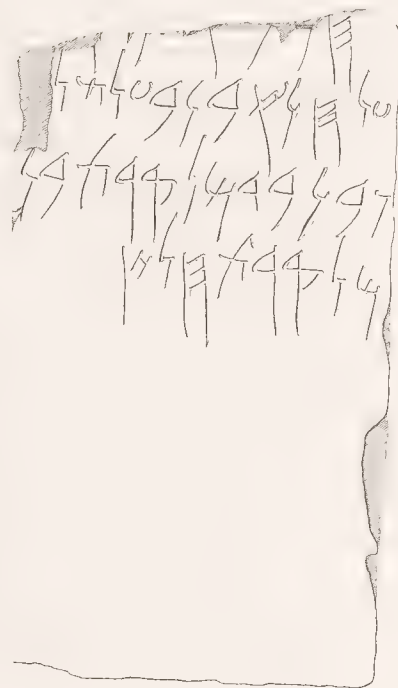


PLATE X.

No. 25.

[ל]רבת לתנ[ת פ]
נבעל ולאדן לב
על חסון אש נדרא
לבת בת עבד[מ]
יקרת בו ערם

Domina Tanith faciei-Baâl et Domino Baâl-
Hamman: quod [vovit] Labat,⁽¹⁾ filia Âbd-[Me]-
kart, filii Arem⁽²⁾.

No. 29.

לרבת יתנת
פנבעל ולאדן
.

Domina Tanith faciei-Baâl et Domino

No. 30.

. . . .
חמי [אש נדר ב]
עלחנא בו בעלשך
ך בו בדמיקרת בו
מיקרתחייך

Hamman "quod vovit] Baâl-Hanna,
filia Baâl-Shelak," filii Bad Melkart, filii Mel-
kart-Halats³.

(1) This is a new name, perhaps connected with Hebrew
לֵב "cor," or it may be a feminine form of לֵבָב (Genes. xxiv.
29).

(2) It is not certain whether this word is entire, as given
above; or whether the top of another letter, visible on the
stone, belongs to it or not: in either case it would be a new
name, derived perhaps, from the Hebrew עָרַם.

1 Cf. אֶרְחֵנָה Sam. xix 10, &c.
2 This name was probably, as spelled, originally בעלשלאך
with an N: it occurs, as here, in the inscription published
by M. Jadas Lang (Public. p. 114).
3 Compare with this חַנְנִיָּהּ Halas-Baâl, and
insert 18 and אֶרְחֵנָה Halats (Assman-Halats) Inscr. 72.





N° 31.

𐤒𐤓𐤕𐤓𐤕𐤓𐤕𐤓𐤕𐤓𐤕
 𐤒𐤓𐤕𐤓𐤕𐤓𐤕𐤓𐤕𐤓𐤕
 𐤒𐤓𐤕𐤓𐤕𐤓𐤕𐤓𐤕𐤓𐤕
 𐤒𐤓𐤕𐤓𐤕𐤓𐤕𐤓𐤕𐤓𐤕

N° 32.

𐤒𐤓𐤕𐤓𐤕𐤓𐤕𐤓𐤕𐤓𐤕
 𐤒𐤓𐤕𐤓𐤕𐤓𐤕𐤓𐤕𐤓𐤕
 𐤒𐤓𐤕𐤓𐤕𐤓𐤕𐤓𐤕𐤓𐤕
 𐤒𐤓𐤕𐤓𐤕𐤓𐤕𐤓𐤕𐤓𐤕

N° 33.

𐤒𐤓𐤕𐤓𐤕𐤓𐤕𐤓𐤕𐤓𐤕
 𐤒𐤓𐤕𐤓𐤕𐤓𐤕𐤓𐤕𐤓𐤕
 𐤒𐤓𐤕𐤓𐤕𐤓𐤕𐤓𐤕𐤓𐤕
 𐤒𐤓𐤕𐤓𐤕𐤓𐤕𐤓𐤕𐤓𐤕

PLATE XI.

No. 31.

לרבת יתנת פנב
על ויארו יבער ה
כז אש נדר ארש
כ בי עבדמלכר
[ת]

Domine Tanith faciei-Baâl et Domino Baâl-
Hamman : quod vovit Arism, ¹ filius Abd-Mel-
kar[t].

No. 32.

לרבת יתנת
פ נבעל ריא
רו יבעל ה
מן אש נדר
מהרב'על

Domine Tanith faciei-Baâl et Domino Baâl-
Hamman : quod vovit Mahar-B[aa]l⁽¹⁾.

No. 33.

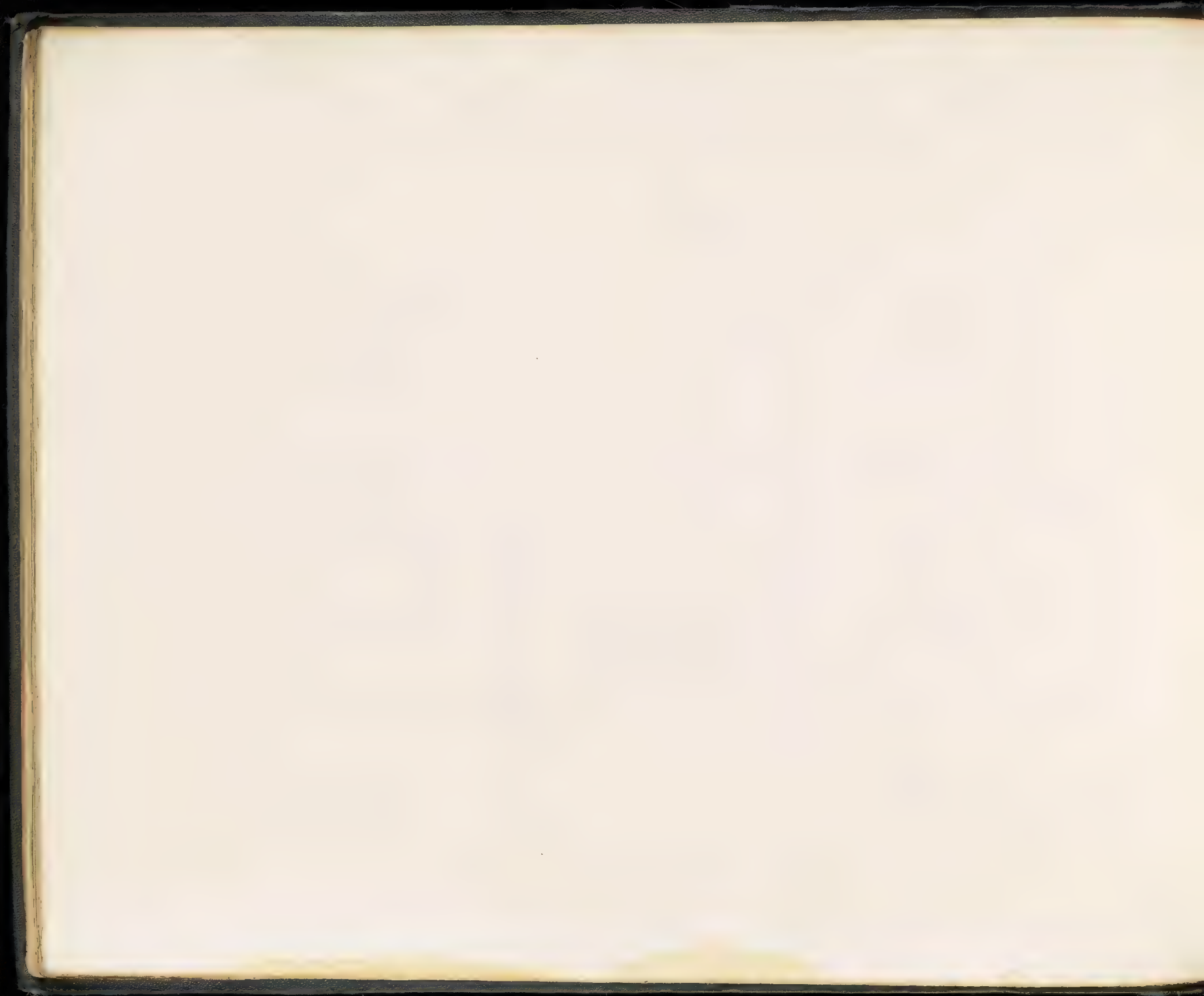
לרב'ת יתנת פנ
בעל ולארו י
בעל חכז אש
נדר בדמלקר
ת בו בעדחמא בן]

Domine Tanith ¹ faciei-Baâl et Domino Baâl-
Hamman : quod vovit Ba'l-Melkart, filius Ba'l-
Il, ma nlu .

(1) Ti's name occurs, *infra*, Inscr. 75

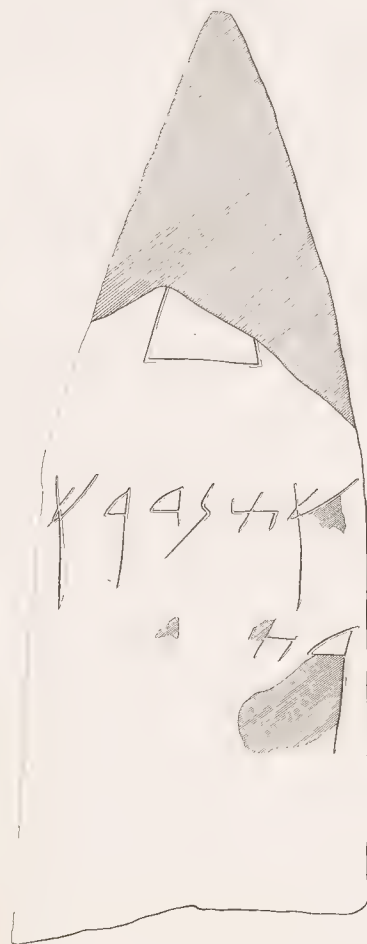
(1) There can be no doubt of the reading of this name, which occurs again (*infra*, Inscr. 96, 47, &c.), though the two last letters are in this instance lost. Mahar-Baâl is a well-known Punic name (Lxv. 21, 16). In Greek it is written either *Μαχάβαλ* (App. 7, 10), or *Μαχάβαλ* (Polyb. 3, 84). We also find it in a slightly modified form, as *Μαχάβαλ*, a General of the Aradians (Herod. 7, 98), and a Judge of the Tyrians (Jos. c. Apion. 1, 21). It is a compound of the Hebrew מלך and בעל

(1) The ת has been, accidentally, omitted at the end of
רב

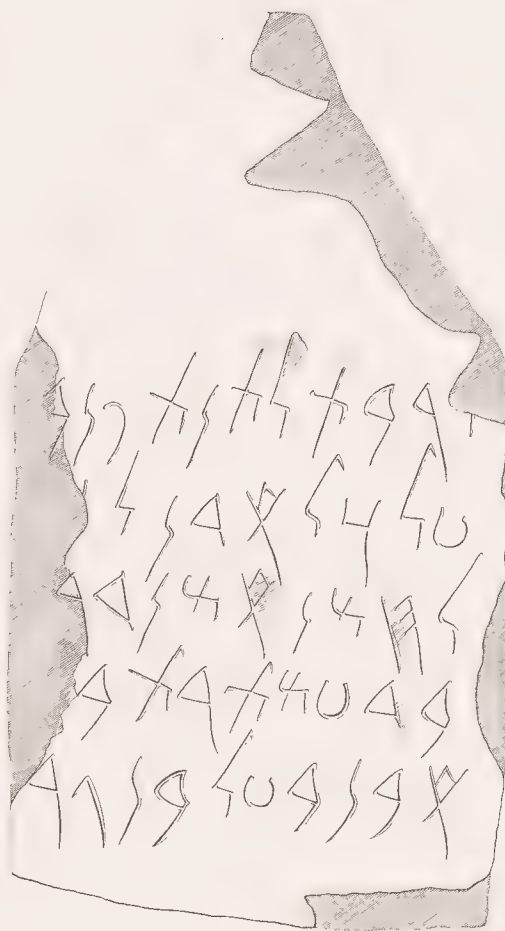




N° 34.



N° 35.



N° 36.

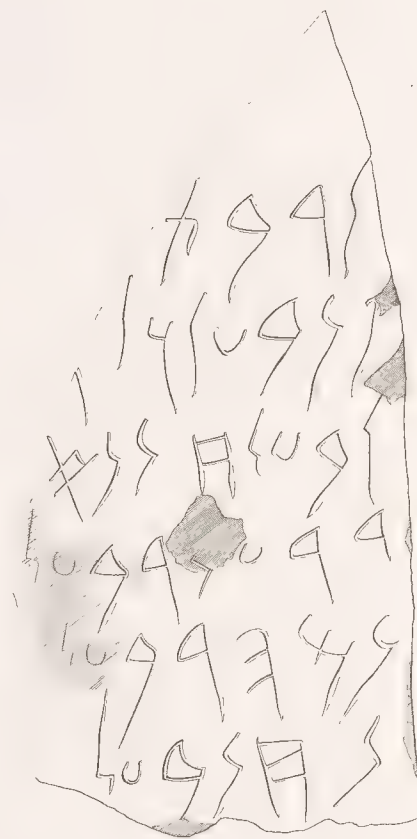


PLATE XII.

No. 34.

אש נר א
רש

Quod vovit Arie.¹⁾

(1) This inscription contains only the name of the dedicant, for which see *ante*, Inscr. 6, and *infra*, Inscr. 77.

No. 35.

לרבת לתנת פנב
על ולאדו י בע
י הכי אש נר
ברעשתרת ב[ו]
אכנבעל בו נר

Dominae Tanith faciei-Baâl et Domino Baâl-Hamman: quod vovit Baâl-Âstareth, filius Aban-²⁾ Baâl, filii Ger.³⁾

(1) There is no doubt about the reading of this name, as the ב is clearly formed, though many other letters are carelessly cut. It occurs only on this inscription; but the first portion, בנב, in the sense of Stone, is met with on other Punic monuments. Cf. Gesen. pp. 108, 110, &c. Aban-Baâl occurs here, we believe, for the first time, as the name of a person: we feel inclined to connect it with בנ (father), and to give it the sense of "our Father Baâl."

(2) Owing to the fracture at the bottom of this tablet, we cannot determine whether גר (Ger) represents the whole name, or a contraction. On Inscr. *supra*, 49, 55, and 61, we meet with the name גרסנ (Ger-Senn); and on Inscr. *supra*, 65, 58, and 66, with גרעשתרת (Ger-Âstareth), to either of which it may, possibly, refer. It may be further remarked, that Ger is not unfrequently found forming the beginning of geographical names of places in northern Africa as Garama, Garamâna, Garambi, Gars, Garlata, Garm. (ver. a river in Mauritania, Gircia insula, Gircius mons. &c., and that some connection with the Hebrew גר (Ger) "peregrinus" may perhaps be traced in it.

No. 36.

לרבת לתנת
פנבעל יר אדו
יבעל דמו אש נ
דר עורבעל ב
י מרבעל ב
י חנבעל

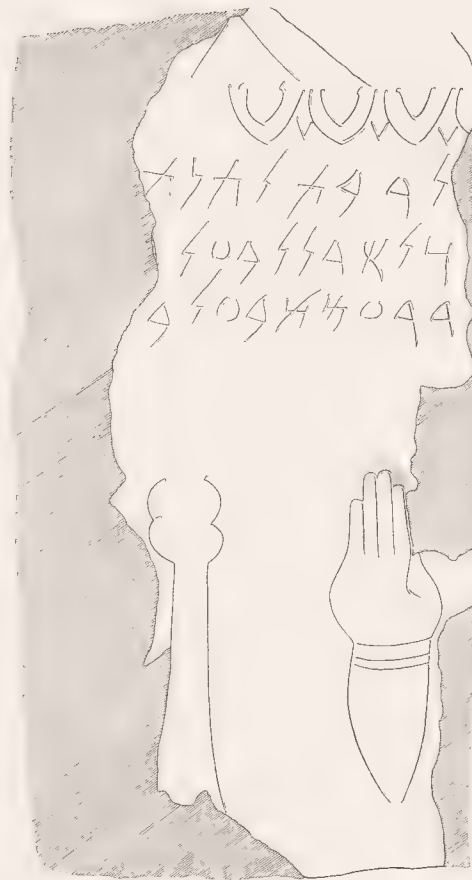
Dominae Tanith faciei Baâl et Dominae Baâl-Hamman: quod vovit Azer-Baâl, filius Manan Baâl, filii Han-Baâl.

(1) For this name see *ante*, Inscr. 1, and Inscr. 77. (2) For the name, see *ante*, Inscr. 1, and Inscr. 77.

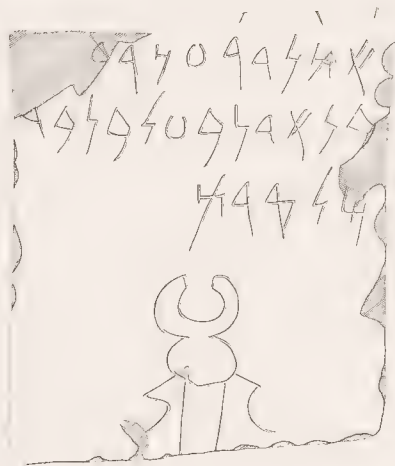




N° 38



N° 37



N° 39

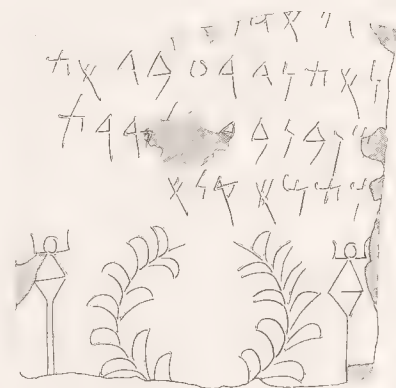


PLATE XIII.

No. 37

אש נדר עורבנעל
בן אדנבעל בן בד
מלקרת

quod vovit Ázer-Ba[ál,] filius Adan-
Baál, filii Baál-Melkart.

No. 38.

לרבת לתנת [פנבעל]
ולאדו לבעל חן פון אש :
דר עמחבעל בן חן

Dominæ Tanith [faciei-Baál] et Domino Baál-
H[annan: quod] vovit⁽¹⁾ Ánt-Baál, filia⁽²⁾

(1) The feminine termination *N* is omitted here.
(2) Though the last letter of the third line of this In-
scription is lost, we have no doubt about restoring it בת
(bath), and not בן (ben), as Ánt (female servant, precedes
it. The initial *y* is exceptional.

No. 39

ולאדון [לבעל חם]
אש נדר עבדאש
פון בן בד פל קרת
כשמא קרא

et Domino [Baál-Hannan] quod
vovit Abal Asman filius Baál [Melkart] Ubi
and, vent' gus vocera

כשכא Cf תשכא
Is. 61





PLATE XIV.

No. 40.

וּמֵאֲדָן לְבַעַל חָמוֹ
אִשׁ נִרְיָ עִלְשֵׁת בְּתָ
בְּעִנְיָשָׁר בּוֹ נִרְיָ

et Domino Baäl-Hamman: quod vovit Aälsith,⁽¹⁾
filia . . . Baäl-Äser,⁽²⁾ filii Nal⁽³⁾.

(1) In Gesen. Monum. Phœn., p. 451, is an inscription, which that scholar has transcribed אִשׁ נִרְיָ אֵלְשֵׁת (that is, quod vovit Aälsith).

There can be no doubt that this is the same name as occurs on the present inscription, and that it is connected, as Gesenius has suggested, with the Hebrew roots עָלַס or עָלִי—i. e. exultari. We venture, however, to think that Gesenius is in error when he reads אֵלְשֵׁת, and that his inscription ought to be transcribed נִרְיָ אֵלְשֵׁת; the name Aälsith being that of a female, and the N being attached to the verb, as on Inscr. ante, 2, 8, to denote the feminine gender.

If this reasoning be correct, we must suppose that the N of the verb has been accidentally omitted in the present inscription, as in Inscr. 33, &c., and that the last word of the third line must be completed בְּתָ (bath, "filia"), and not בּוֹ (ben, "filius").

(2) The first stroke of the ש in עֵשֶׁר (Äser), is lost in the preceding Y; the more usual form of this name is Äzer (עֵזֶר). See ante, Inscr. i. 36, 37, &c.

(3) The last name does not admit of completion, from the imperfection of the stone, but the second letter resembles the 5 more than any other letter.

No. 41.

לְרַבַּת לַתַּנַּת פּוֹנְבַּעַל וּלְ
אִדָּה לְבַעַל חָמוֹ אִשׁ בְּרֵאָה
חַמְלֵכַת בְּתָ ד
נָבּוֹ מִ

Domine Tanith faciei-Baäl [et] Domino Baäl-
Hamman: quod [vovit] Hat-Melcat,⁽¹⁾ filia H . . .
[Ma]gon,⁽²⁾ filii M . . .

(1) This form is the feminine of (חַמְלֵכַת) Hamelcat, for which, see ante, Inscr. 11, Note 3.

(2) It is most probable that the first syllable of this name has been, originally, as here supplied.

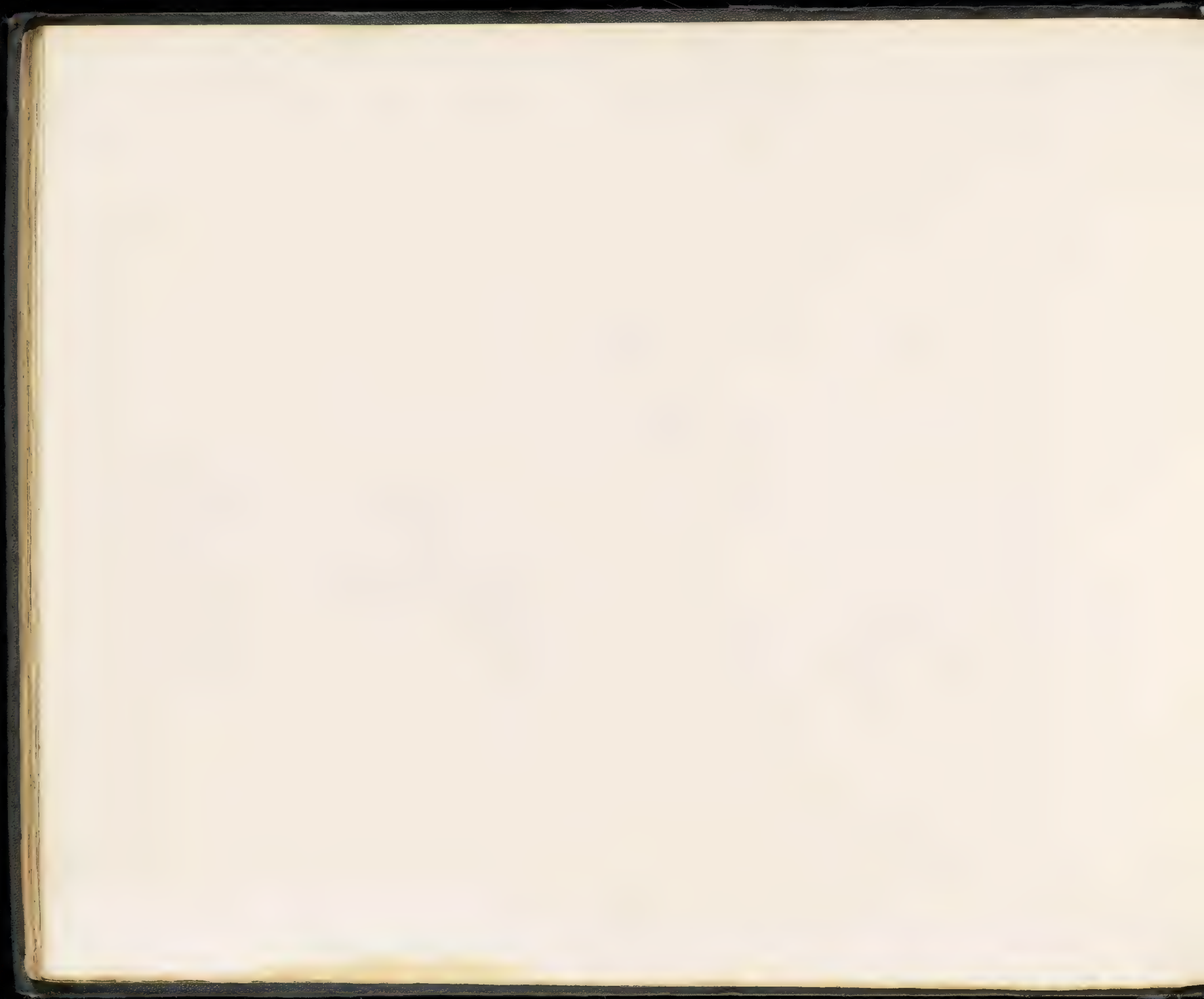
No. 42.

נִרְיָ אֵלְשֵׁת
בְּתָ אִישֵׁת נִרְיָ
מִנּוֹ בּוֹ חָמָא

vovit Gadnaâm¹ filia Arisith Vovit
Magon, filius Hanna

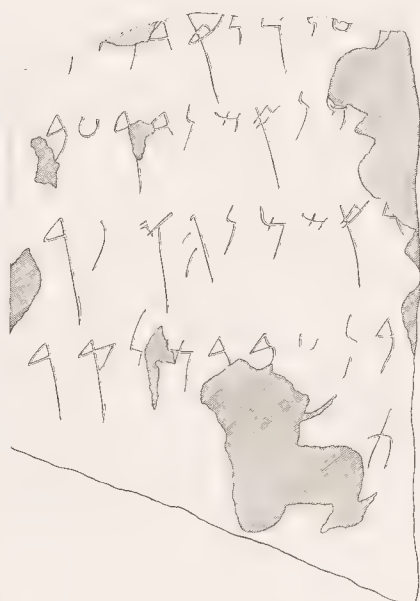
1. This is a new name—a compound of נִרְיָ (Gad) and אֵלְשֵׁת (vovit), of which enter into other Phœnician compounds. Cf. Nal-Baäl, Gad-Asterch, &c.

2. It is not clear whether this name belongs to the first line, or to the second. We determine from the inscription that the first word presented on the inscription. At the right-hand corner, however, of the stone, two pieces are detached, the fractured edges of which exhibit a resemblance to the characters of the first line. Cf. Inscr. ante, 2, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100, 101, 102, 103, 104, 105, 106, 107, 108, 109, 110, 111, 112, 113, 114, 115, 116, 117, 118, 119, 120, 121, 122, 123, 124, 125, 126, 127, 128, 129, 130, 131, 132, 133, 134, 135, 136, 137, 138, 139, 140, 141, 142, 143, 144, 145, 146, 147, 148, 149, 150, 151, 152, 153, 154, 155, 156, 157, 158, 159, 160, 161, 162, 163, 164, 165, 166, 167, 168, 169, 170, 171, 172, 173, 174, 175, 176, 177, 178, 179, 180, 181, 182, 183, 184, 185, 186, 187, 188, 189, 190, 191, 192, 193, 194, 195, 196, 197, 198, 199, 200, 201, 202, 203, 204, 205, 206, 207, 208, 209, 210, 211, 212, 213, 214, 215, 216, 217, 218, 219, 220, 221, 222, 223, 224, 225, 226, 227, 228, 229, 230, 231, 232, 233, 234, 235, 236, 237, 238, 239, 240, 241, 242, 243, 244, 245, 246, 247, 248, 249, 250, 251, 252, 253, 254, 255, 256, 257, 258, 259, 260, 261, 262, 263, 264, 265, 266, 267, 268, 269, 270, 271, 272, 273, 274, 275, 276, 277, 278, 279, 280, 281, 282, 283, 284, 285, 286, 287, 288, 289, 290, 291, 292, 293, 294, 295, 296, 297, 298, 299, 300, 301, 302, 303, 304, 305, 306, 307, 308, 309, 310, 311, 312, 313, 314, 315, 316, 317, 318, 319, 320, 321, 322, 323, 324, 325, 326, 327, 328, 329, 330, 331, 332, 333, 334, 335, 336, 337, 338, 339, 340, 341, 342, 343, 344, 345, 346, 347, 348, 349, 350, 351, 352, 353, 354, 355, 356, 357, 358, 359, 360, 361, 362, 363, 364, 365, 366, 367, 368, 369, 370, 371, 372, 373, 374, 375, 376, 377, 378, 379, 380, 381, 382, 383, 384, 385, 386, 387, 388, 389, 390, 391, 392, 393, 394, 395, 396, 397, 398, 399, 400, 401, 402, 403, 404, 405, 406, 407, 408, 409, 410, 411, 412, 413, 414, 415, 416, 417, 418, 419, 420, 421, 422, 423, 424, 425, 426, 427, 428, 429, 430, 431, 432, 433, 434, 435, 436, 437, 438, 439, 440, 441, 442, 443, 444, 445, 446, 447, 448, 449, 450, 451, 452, 453, 454, 455, 456, 457, 458, 459, 460, 461, 462, 463, 464, 465, 466, 467, 468, 469, 470, 471, 472, 473, 474, 475, 476, 477, 478, 479, 480, 481, 482, 483, 484, 485, 486, 487, 488, 489, 490, 491, 492, 493, 494, 495, 496, 497, 498, 499, 500, 501, 502, 503, 504, 505, 506, 507, 508, 509, 510, 511, 512, 513, 514, 515, 516, 517, 518, 519, 520, 521, 522, 523, 524, 525, 526, 527, 528, 529, 530, 531, 532, 533, 534, 535, 536, 537, 538, 539, 540, 541, 542, 543, 544, 545, 546, 547, 548, 549, 550, 551, 552, 553, 554, 555, 556, 557, 558, 559, 560, 561, 562, 563, 564, 565, 566, 567, 568, 569, 570, 571, 572, 573, 574, 575, 576, 577, 578, 579, 580, 581, 582, 583, 584, 585, 586, 587, 588, 589, 590, 591, 592, 593, 594, 595, 596, 597, 598, 599, 600, 601, 602, 603, 604, 605, 606, 607, 608, 609, 610, 611, 612, 613, 614, 615, 616, 617, 618, 619, 620, 621, 622, 623, 624, 625, 626, 627, 628, 629, 630, 631, 632, 633, 634, 635, 636, 637, 638, 639, 640, 641, 642, 643, 644, 645, 646, 647, 648, 649, 650, 651, 652, 653, 654, 655, 656, 657, 658, 659, 660, 661, 662, 663, 664, 665, 666, 667, 668, 669, 670, 671, 672, 673, 674, 675, 676, 677, 678, 679, 680, 681, 682, 683, 684, 685, 686, 687, 688, 689, 690, 691, 692, 693, 694, 695, 696, 697, 698, 699, 700, 701, 702, 703, 704, 705, 706, 707, 708, 709, 710, 711, 712, 713, 714, 715, 716, 717, 718, 719, 720, 721, 722, 723, 724, 725, 726, 727, 728, 729, 730, 731, 732, 733, 734, 735, 736, 737, 738, 739, 740, 741, 742, 743, 744, 745, 746, 747, 748, 749, 750, 751, 752, 753, 754, 755, 756, 757, 758, 759, 760, 761, 762, 763, 764, 765, 766, 767, 768, 769, 770, 771, 772, 773, 774, 775, 776, 777, 778, 779, 780, 781, 782, 783, 784, 785, 786, 787, 788, 789, 790, 791, 792, 793, 794, 795, 796, 797, 798, 799, 800, 801, 802, 803, 804, 805, 806, 807, 808, 809, 810, 811, 812, 813, 814, 815, 816, 817, 818, 819, 820, 821, 822, 823, 824, 825, 826, 827, 828, 829, 830, 831, 832, 833, 834, 835, 836, 837, 838, 839, 840, 841, 842, 843, 844, 845, 846, 847, 848, 849, 850, 851, 852, 853, 854, 855, 856, 857, 858, 859, 860, 861, 862, 863, 864, 865, 866, 867, 868, 869, 870, 871, 872, 873, 874, 875, 876, 877, 878, 879, 880, 881, 882, 883, 884, 885, 886, 887, 888, 889, 890, 891, 892, 893, 894, 895, 896, 897, 898, 899, 900, 901, 902, 903, 904, 905, 906, 907, 908, 909, 910, 911, 912, 913, 914, 915, 916, 917, 918, 919, 920, 921, 922, 923, 924, 925, 926, 927, 928, 929, 930, 931, 932, 933, 934, 935, 936, 937, 938, 939, 940, 941, 942, 943, 944, 945, 946, 947, 948, 949, 950, 951, 952, 953, 954, 955, 956, 957, 958, 959, 960, 961, 962, 963, 964, 965, 966, 967, 968, 969, 970, 971, 972, 973, 974, 975, 976, 977, 978, 979, 980, 981, 982, 983, 984, 985, 986, 987, 988, 989, 990, 991, 992, 993, 994, 995, 996, 997, 998, 999, 1000.





N° 13



N° 14



N° 15

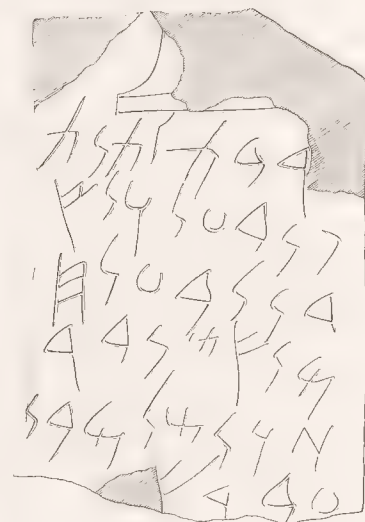


PLATE XV.

No. 43.

על ולאדו [לבעל]
חמו אש נדר עב
דאשמן הספר
בו עברמלקר
ת

. . . . Baäl et Domino [Baäl]-Hamman :
quod vocit Äbd-Asman, scriba,⁽¹⁾ filius Äbd-Mel-
kart

No. 44

לרבת לתנת פנבעל

Domine Tanith faciei-Baäl

No. 45.

[לרבת לתנת]
פנבעל ולא
דו לבעל ה
כו אש נדר
יכנשלם בו
עברא

Domine Tanith faciei-Baäl et Domino Baäl-
Hamman quod vocit Ican-Salem,² filius Äbda.

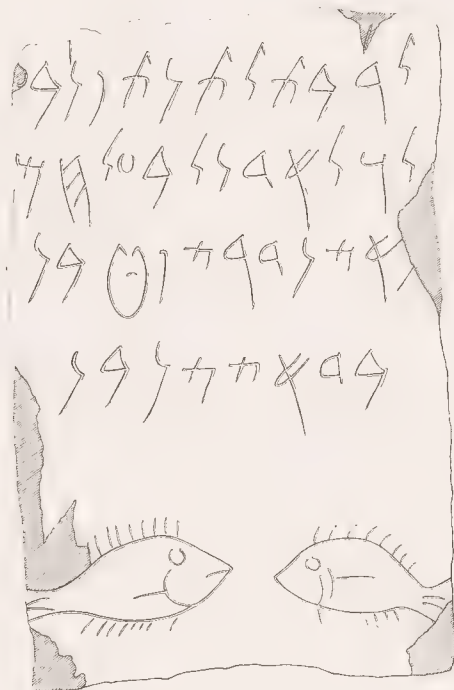
(1) For this title, see Gesen. p. 168, where the same office is mentioned. We may remark that there the "scriba" is named "Gad-Astareb, filius Äbd-Melkart," and that it is, therefore, possible that the Äbd-Asman of the present inscription may belong to the same family. Gesenius points out the probable connection between ספר of the Jews and Phœnicians and the ἱερωτικὸν Βασιλείας of the Persians (Hered. iii. 128). Cf. also, for the rank the Scribe held among the Jews, 1 Sam. xxi. 20; 2 Kings xii. 11; xix. 2

(2) The first part of this name occurs in Plautus as Icanon. See Plaut. V. i. 105. It is probably connected with the Hebrew root כן "to stabilize." כן, the word which is nearly the same word, occurs as a proper name of a man in Genesis xlv. It read as the name of one of the Children of the Temple of Solomon, 1 Kings vi. 29. Ican-Salem occurs also on an inscription, recently found at Cyprus as King of Canaan, which shows. Rev. Arch. vol. lxxi. 1862 Trans. Roy. Soc. Literature, Vol. VII. p. 107

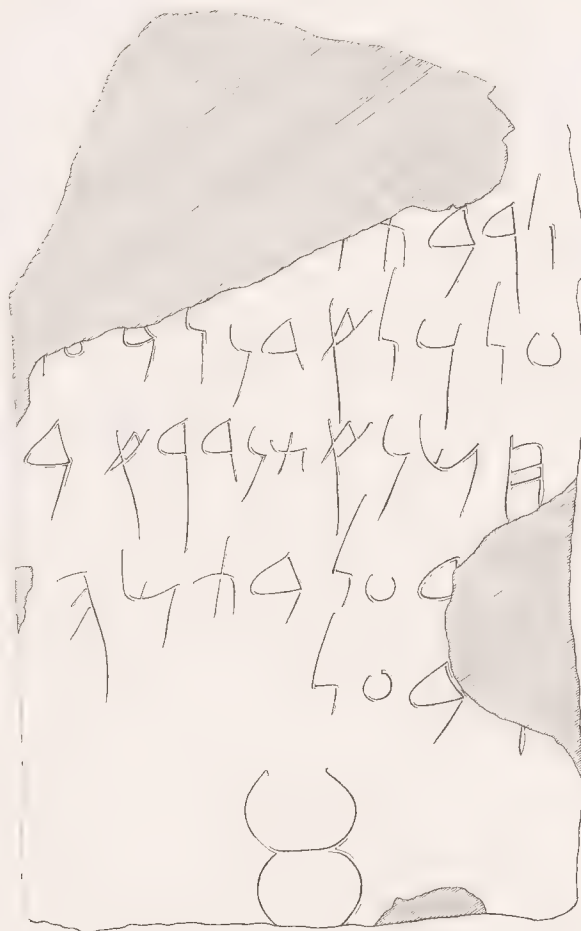




N° 16



N° 17



N° 18

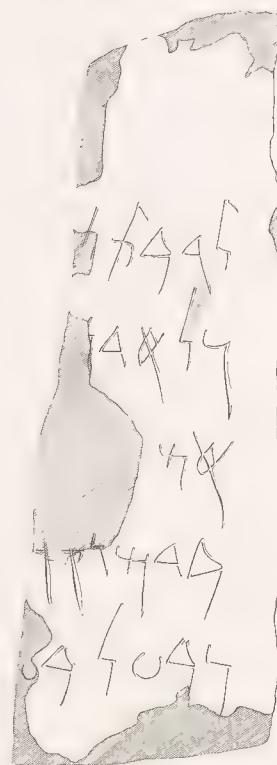






PLATE XVII.

No. 49.

ר בדמלקר
ת בו גרסכו
בו מיכיתו
כשמע קלא
ברא

vovit Bad-Melkart, filius Ger-Sacan,⁽¹⁾ filii
Malek-Itan. Ubi audiverit ejus vocem, ei
benedicat.⁽²⁾

(1) The last stroke to the left of the D in this name is lost, owing to a flaw in the stone. It is, however, certain, from Inscr 81, *infra*, that the Hebrew transcript in this place is correct. It is a new name.

(2) The כ has been omitted in the word ברכה by some accident, but space has been left on the stone for it.

No. 50.

דרב לתנת פנבעל ולאדו ל
בעל חמון אש נדר חמילכת
בו חנא בו פדי

Domine⁽¹⁾ Tanith faciei-Baâl et Domino Baâl-
Hamman. quod vovit Hamelcat, filius Hanna,
filii Padi⁽²⁾.

(1) The **ת** in **רבת** has been omitted on this stone
(2) This is a new name. Of **פִּדְיָה** and **פִּדְיָי**.

No 51.

קרת בו עזר
בעל בו חמ
לרת בו בעל
שלך

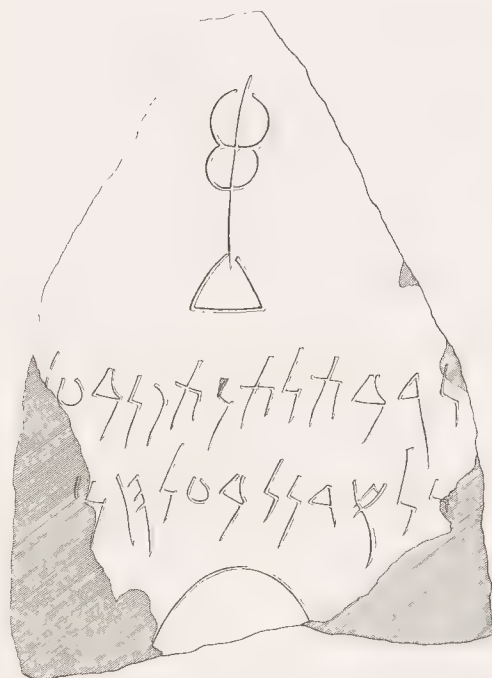
[Āb]d-Melkart, filius Āze[r]-Baāl fili
Hamel kart : fili Baāl-Shelek :

The 5 has been omitted. ח. חכמה.

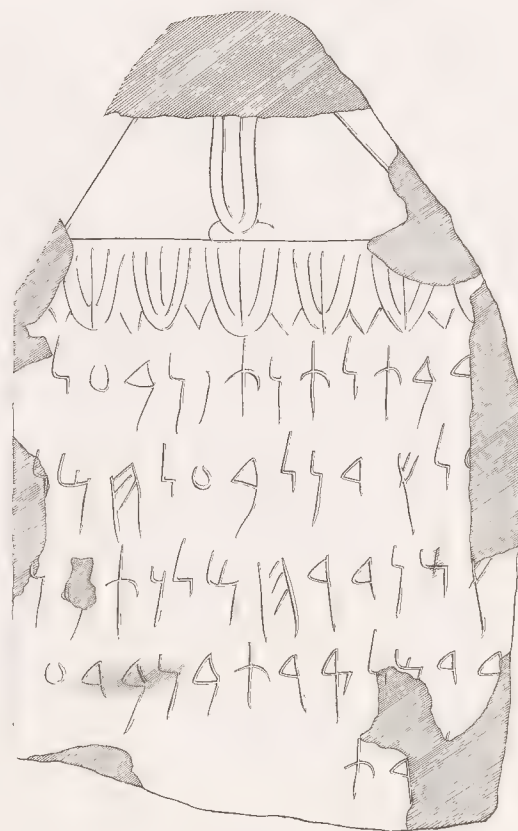




Nº 52.



Nº 53.



Nº 54.

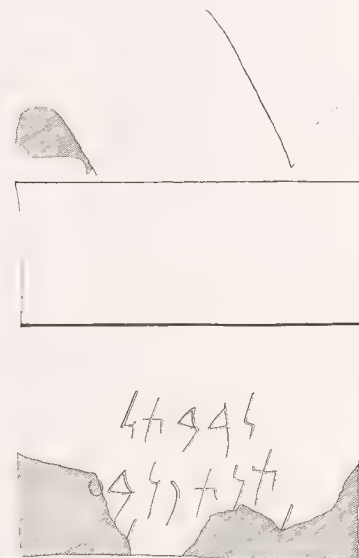


PLATE XVIII.

No. 52.

רִבְתָּה תַּהֲנֹת פִּנְבְּעִי

וְכֹאדֹן לִבְעֵל חֶם;

.

Dominae Tanith faciei-Baâl et Domino Baâl.

Hamman

.

.

No. 53.

יְלִרְבַּת יִהְנֹת פִּנְבְּעִי

וְ[לֹאדֹן לִבְעֵל חֶם]

אֶשׁ נִדְרַח מְסֻכַּת בִּי

בְּדַמְלֻקְרַת בֶּן בְּדַע

שֶׁת־רַח.

Dominae Tanith faciei-Baâl et Domino Baâl.

Hamman: quod vovit Hamelcat, filius Bad-

Melkart, filii Bad-Â[st]areth.

No. 54.

לִרְבַּת לִ

תַּהֲנֹת פִּנְבְּעִי[ל]

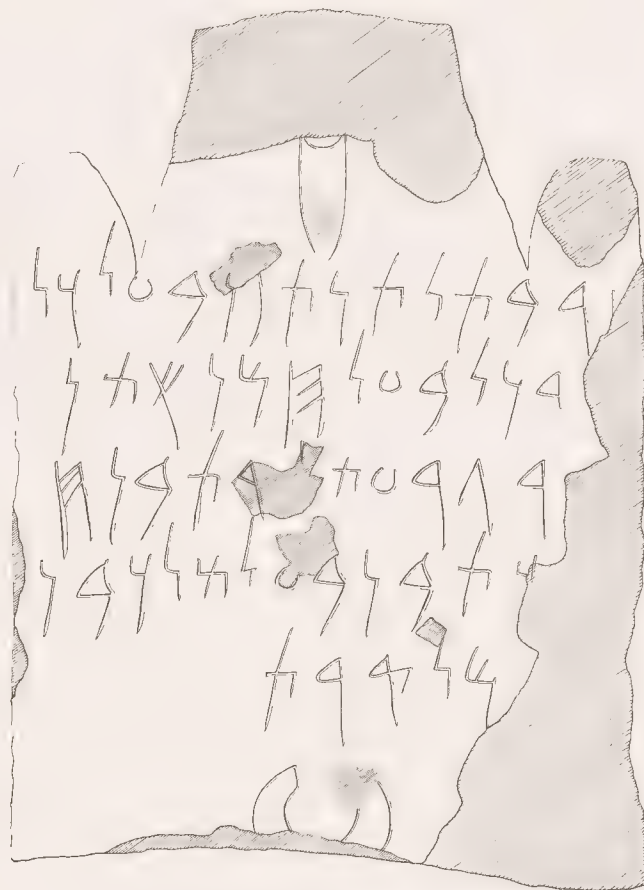
Dominae Tanith faciei-Baâ[l].

.





Nº 55.



Nº 56

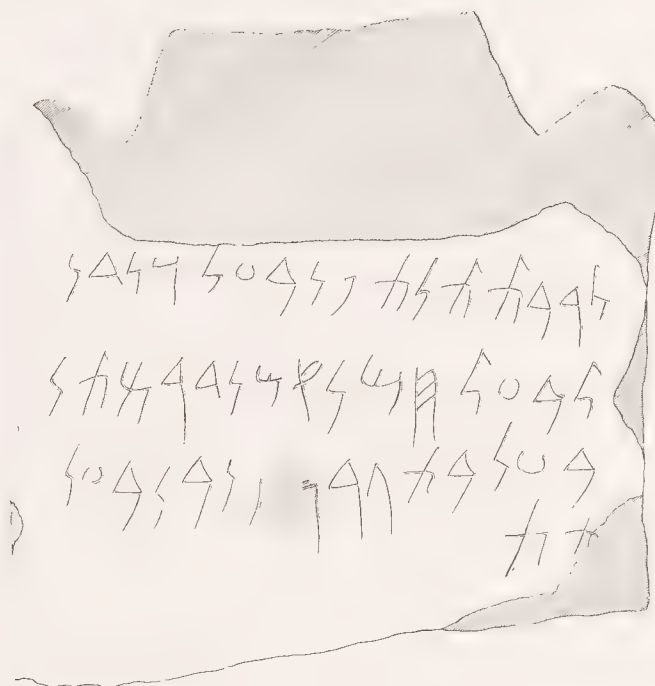


PLATE XIX.

No. 55.

לרבת תנת פנבעל ול
 נא דו לבעל חפון אש נ
 דר נרעש תרת בו ח
 סל כת בו בעלשלך בו
 סלקרת

No. 56

לרבת תנת פנבעל ולרן
 לבעל חפון אש ניר סתנ
 בעל כת נרסכו בו בעל
 תת

Donnae Tanith faciei-Baïl et Domno Baïl-
 Hamman quod vocit Ger A'stjareth,^b filius
 Hal'm d,cat,^c filii Baïl Shelck,^d filii
 Melkart^e

Donnae Tanith faciei-Baïl et Domno
 Baïl-Hamman quod vocit Meten-Baïl,^b filia
 Ger'Saen jn,^c filii Baïl tt^d

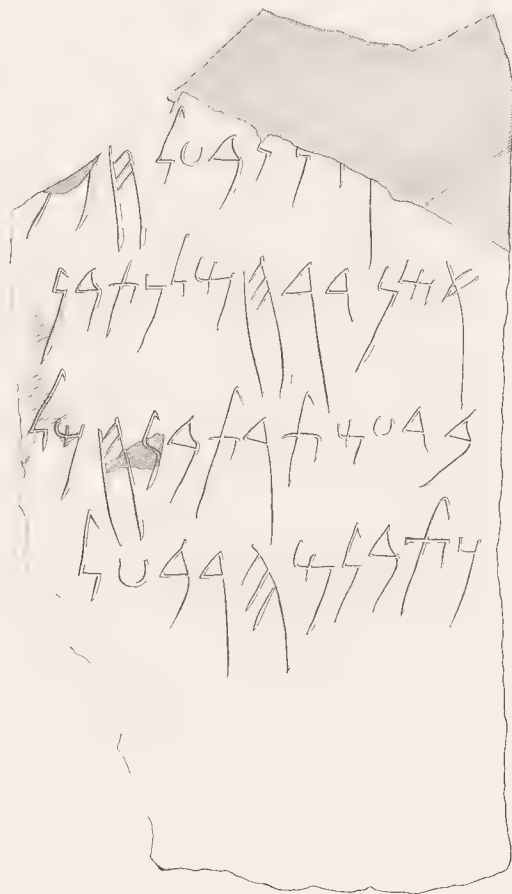
(1) This name occurs again, *infra* on line 55 and 56.
 (2) The name is in doubt (not this name, defective in
 its state is correctly supplied as above).
 (3) This name occurs also *infra* on line 56.
 (4) The first portion of this name is defective in its state
 on the stone for two letters. It is probably the same as
 d,cat, as ברעלכרת (Baïl-Melkart).

(1) The L has been omitted before רבת
 נרן. The N has been omitted in
 נרן. This name is Meten-Baïl, i. donan, facies
 occurs, *infra* on line 56. This found, also on another inscription
 in (case), p. 11. It is also possibly, the same name as that
 rendered Metanual in the Penitens of Paulus in 19.
 Gesenius transcribes it as, מיתנבעל Meten-Baïl. Met
 Thero, pp. 376 and 378.
 (4) Though the stone has met with some injury in the
 middle of this name a portion of it is still visible so as
 to leave no doubt that it is the same as that occurring *infra*
 line 56 and *infra*, line 56.
 (5) It is not possible to supply with certainty the missing
 letter or letters of the second part of this name.





Nº 57.



Nº 58.

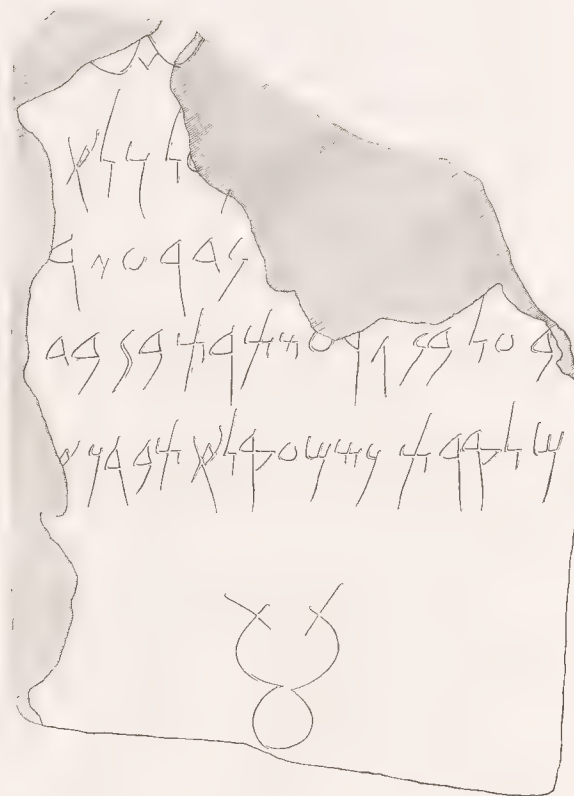


PLATE XX.

No. 57.

יִרְאֵהוּ לְבַעַל חֶסֶן
אֵשׁ נִדְרַת חַמְלַת בֶּן
בְּדַעַשְׁתָּרַת בֶּן חַמְל
כֶּת בֶּן מַהֲרַבְעֵל

No 58.

בַּעַל וְלֹא
נִדְרַת עֶזֶר
בַּעַל בֶּן נִרְעִישְׁתָּרַת בֶּן בֶּד
מִקְרַת כְּשִׁבְעֵי קִלְא תְּבִרְכָא

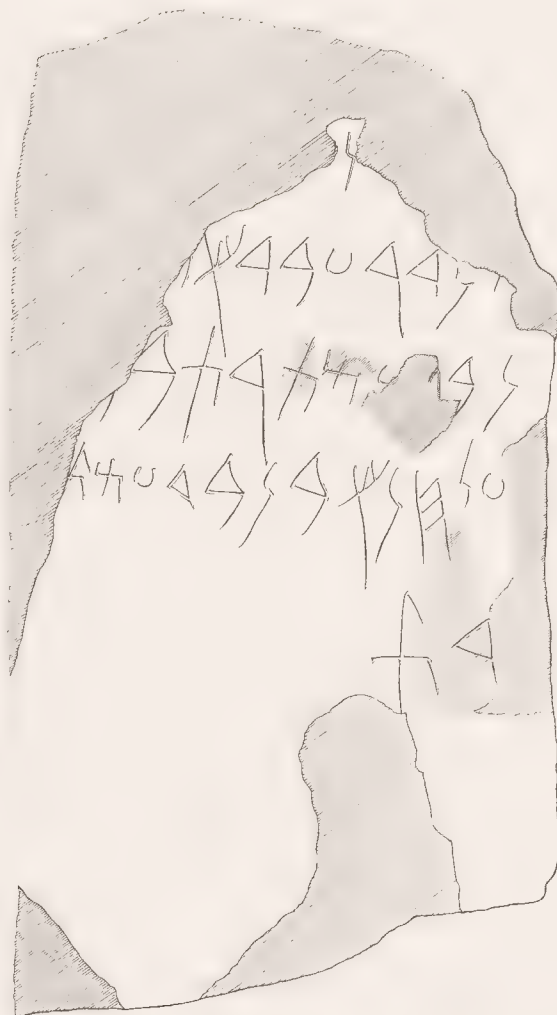
et Domino Baäl-Hamman : quod vovit Hamelcat,
filius Bad-Ástareth, filii Hamelcat, filii Mahar-
Baäl.

[Domine Tanith facies-Bjaäl et Domino [Baal-
Hamman. quod] vovit Ázer-Baäl, filius Ger-Ás-
tareth, filii Bad-Melkart. Ubi audiverit ejus
vocem ei benedicat





N° 59



N° 60

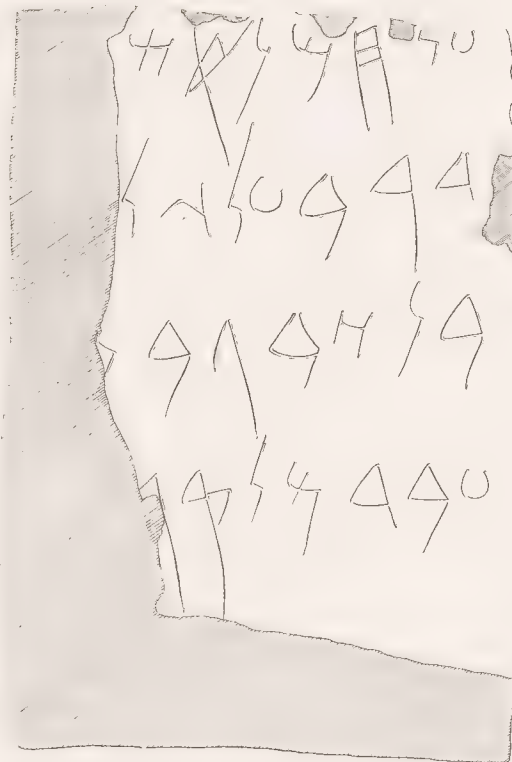


PLATE XXI.

No. 59

אש נדר עבדא[שמו] ב
 ו ב דע שחרית ב[ו] ב
 עזחנא בן בדעשת
 רת

No. 60

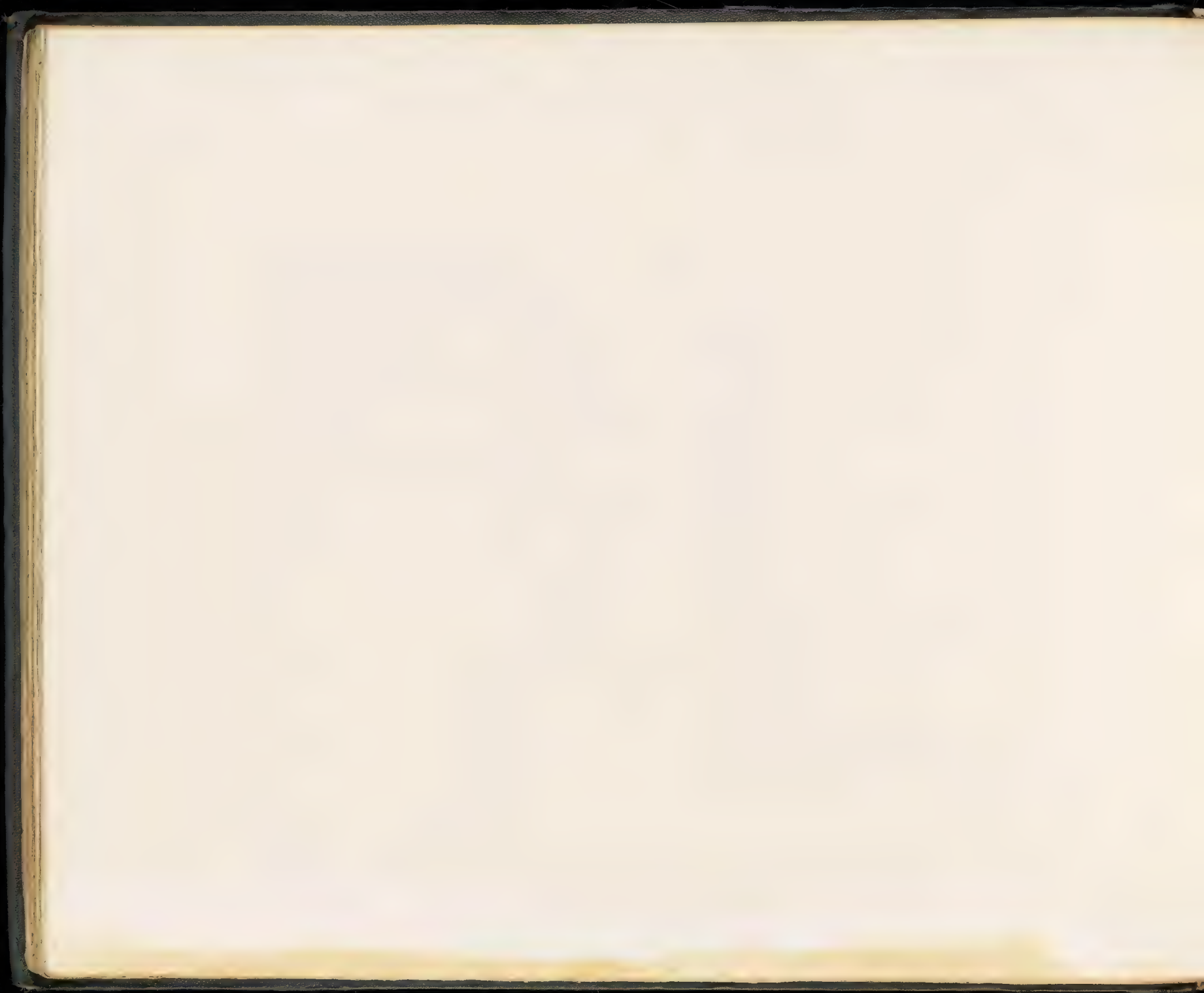
עלחמן אש ג
 דר בעלית[ו]
 בו זבג ב[ו]
 עבדטלקר[ת]

mod. vocit. 'Abd A[sman], 'Elhas Ba[3-A]sta.
 reth, flu [B]al-Hanna nbi Bul 'A-stareth.

B[al]-Hamman quod vocit. Ba[3]-tan, nbi
 Zabeg. flu 'Abd Melkar[3]

(1). There can be little doubt that this name ought to be
 עבדאשמו (Abd Asman) (cf. Inset, p. 4, 2,
 10). There can be no doubt that this name is correct.
 בריעשתרת (Bul-Asman) (cf. Inset, p. 4,
 10, 30).

(2). This is a new name.





Nº 61

94
 059 747 45 490
 349 159 54 45
 55

Nº 62.

409 11 75 75 75 95
 55 5 50 95 5 45 5
 55 5 5 4 90 9 45 7
 75 7 4 95

Nº 63

1 1 1 1 1
 74 50 95 75
 50 95 75 75

PLATE XXII.

No. 61.

. . . .

 עבדמלקרת בן ע
 בדאשמן בן נרס
 בן

vovit Ábd-Melkart, filius Ábd-
 Asman, filii Ger-Sacan.⁽¹⁾

(1) This name occurs, *ante*, Inscr. 49, 56.

No. 62.

לרבת לתנת פנבער
 יואדו לבעל חמן א
 ש ניר עבדאשמן ב
 ו עברתנת

Domina Tanith faciei-Baál et Domino Baál-
 Hamman. quod vovit Ábd-Asman, filius Ábd-
 Tauth

(1) This name is not found elsewhere on these Inscryp-
 tions but it occurs on a monument, formerly in the Military
 and Naval Museum, at Scotland Yard, but now in the British
 Museum. This monument has been published by Gesenius,
 p. 118, and is of considerable value, as it exhibits one of
 the few bilingual inscriptions which have been discovered.
 The name Ábd-Tauth is there rendered Ἀφραὶθῆγγος

No. 63.

מתנבעל בת
 יתנבעל

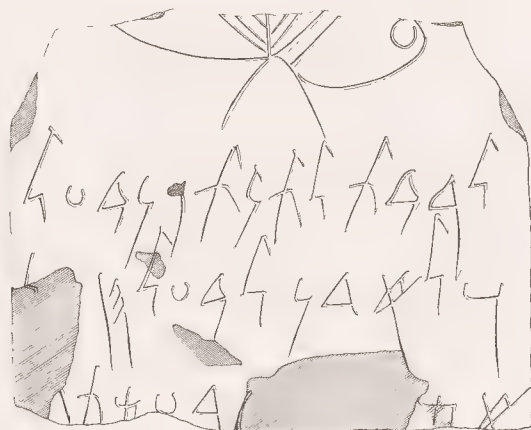
Mat-n-Baál, 'Im Itan-Ba'á

(1) This name occurs, *ante*, Inscr. 46.
 (2) This monument is the counterpart of Inscr. 46, but is
 in Hebrew (See *ante*, Inscr. 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100, 101, 102, 103, 104, 105, 106, 107, 108, 109, 110, 111, 112, 113, 114, 115, 116, 117, 118, 119, 120, 121, 122, 123, 124, 125, 126, 127, 128, 129, 130, 131, 132, 133, 134, 135, 136, 137, 138, 139, 140, 141, 142, 143, 144, 145, 146, 147, 148, 149, 150, 151, 152, 153, 154, 155, 156, 157, 158, 159, 160, 161, 162, 163, 164, 165, 166, 167, 168, 169, 170, 171, 172, 173, 174, 175, 176, 177, 178, 179, 180, 181, 182, 183, 184, 185, 186, 187, 188, 189, 190, 191, 192, 193, 194, 195, 196, 197, 198, 199, 200, 201, 202, 203, 204, 205, 206, 207, 208, 209, 210, 211, 212, 213, 214, 215, 216, 217, 218, 219, 220, 221, 222, 223, 224, 225, 226, 227, 228, 229, 230, 231, 232, 233, 234, 235, 236, 237, 238, 239, 240, 241, 242, 243, 244, 245, 246, 247, 248, 249, 250, 251, 252, 253, 254, 255, 256, 257, 258, 259, 260, 261, 262, 263, 264, 265, 266, 267, 268, 269, 270, 271, 272, 273, 274, 275, 276, 277, 278, 279, 280, 281, 282, 283, 284, 285, 286, 287, 288, 289, 290, 291, 292, 293, 294, 295, 296, 297, 298, 299, 300, 301, 302, 303, 304, 305, 306, 307, 308, 309, 310, 311, 312, 313, 314, 315, 316, 317, 318, 319, 320, 321, 322, 323, 324, 325, 326, 327, 328, 329, 330, 331, 332, 333, 334, 335, 336, 337, 338, 339, 340, 341, 342, 343, 344, 345, 346, 347, 348, 349, 350, 351, 352, 353, 354, 355, 356, 357, 358, 359, 360, 361, 362, 363, 364, 365, 366, 367, 368, 369, 370, 371, 372, 373, 374, 375, 376, 377, 378, 379, 380, 381, 382, 383, 384, 385, 386, 387, 388, 389, 390, 391, 392, 393, 394, 395, 396, 397, 398, 399, 400, 401, 402, 403, 404, 405, 406, 407, 408, 409, 410, 411, 412, 413, 414, 415, 416, 417, 418, 419, 420, 421, 422, 423, 424, 425, 426, 427, 428, 429, 430, 431, 432, 433, 434, 435, 436, 437, 438, 439, 440, 441, 442, 443, 444, 445, 446, 447, 448, 449, 450, 451, 452, 453, 454, 455, 456, 457, 458, 459, 460, 461, 462, 463, 464, 465, 466, 467, 468, 469, 470, 471, 472, 473, 474, 475, 476, 477, 478, 479, 480, 481, 482, 483, 484, 485, 486, 487, 488, 489, 490, 491, 492, 493, 494, 495, 496, 497, 498, 499, 500, 501, 502, 503, 504, 505, 506, 507, 508, 509, 510, 511, 512, 513, 514, 515, 516, 517, 518, 519, 520, 521, 522, 523, 524, 525, 526, 527, 528, 529, 530, 531, 532, 533, 534, 535, 536, 537, 538, 539, 540, 541, 542, 543, 544, 545, 546, 547, 548, 549, 550, 551, 552, 553, 554, 555, 556, 557, 558, 559, 560, 561, 562, 563, 564, 565, 566, 567, 568, 569, 570, 571, 572, 573, 574, 575, 576, 577, 578, 579, 580, 581, 582, 583, 584, 585, 586, 587, 588, 589, 590, 591, 592, 593, 594, 595, 596, 597, 598, 599, 600, 601, 602, 603, 604, 605, 606, 607, 608, 609, 610, 611, 612, 613, 614, 615, 616, 617, 618, 619, 620, 621, 622, 623, 624, 625, 626, 627, 628, 629, 630, 631, 632, 633, 634, 635, 636, 637, 638, 639, 640, 641, 642, 643, 644, 645, 646, 647, 648, 649, 650, 651, 652, 653, 654, 655, 656, 657, 658, 659, 660, 661, 662, 663, 664, 665, 666, 667, 668, 669, 670, 671, 672, 673, 674, 675, 676, 677, 678, 679, 680, 681, 682, 683, 684, 685, 686, 687, 688, 689, 690, 691, 692, 693, 694, 695, 696, 697, 698, 699, 700, 701, 702, 703, 704, 705, 706, 707, 708, 709, 710, 711, 712, 713, 714, 715, 716, 717, 718, 719, 720, 721, 722, 723, 724, 725, 726, 727, 728, 729, 730, 731, 732, 733, 734, 735, 736, 737, 738, 739, 740, 741, 742, 743, 744, 745, 746, 747, 748, 749, 750, 751, 752, 753, 754, 755, 756, 757, 758, 759, 760, 761, 762, 763, 764, 765, 766, 767, 768, 769, 770, 771, 772, 773, 774, 775, 776, 777, 778, 779, 780, 781, 782, 783, 784, 785, 786, 787, 788, 789, 790, 791, 792, 793, 794, 795, 796, 797, 798, 799, 800, 801, 802, 803, 804, 805, 806, 807, 808, 809, 810, 811, 812, 813, 814, 815, 816, 817, 818, 819, 820, 821, 822, 823, 824, 825, 826, 827, 828, 829, 830, 831, 832, 833, 834, 835, 836, 837, 838, 839, 840, 841, 842, 843, 844, 845, 846, 847, 848, 849, 850, 851, 852, 853, 854, 855, 856, 857, 858, 859, 860, 861, 862, 863, 864, 865, 866, 867, 868, 869, 870, 871, 872, 873, 874, 875, 876, 877, 878, 879, 880, 881, 882, 883, 884, 885, 886, 887, 888, 889, 890, 891, 892, 893, 894, 895, 896, 897, 898, 899, 900, 901, 902, 903, 904, 905, 906, 907, 908, 909, 910, 911, 912, 913, 914, 915, 916, 917, 918, 919, 920, 921, 922, 923, 924, 925, 926, 927, 928, 929, 930, 931, 932, 933, 934, 935, 936, 937, 938, 939, 940, 941, 942, 943, 944, 945, 946, 947, 948, 949, 950, 951, 952, 953, 954, 955, 956, 957, 958, 959, 960, 961, 962, 963, 964, 965, 966, 967, 968, 969, 970, 971, 972, 973, 974, 975, 976, 977, 978, 979, 980, 981, 982, 983, 984, 985, 986, 987, 988, 989, 990, 991, 992, 993, 994, 995, 996, 997, 998, 999, 1000

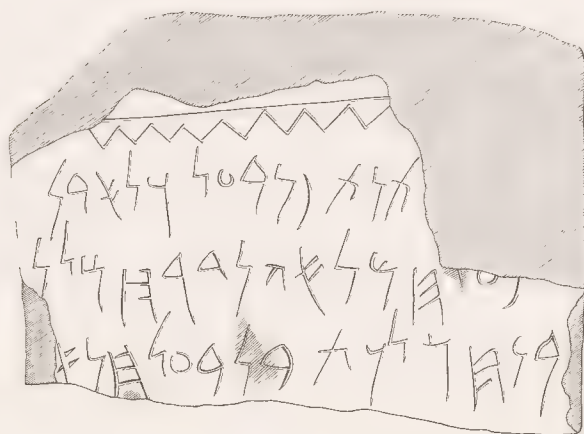




N° 64



N° 65



N° 66

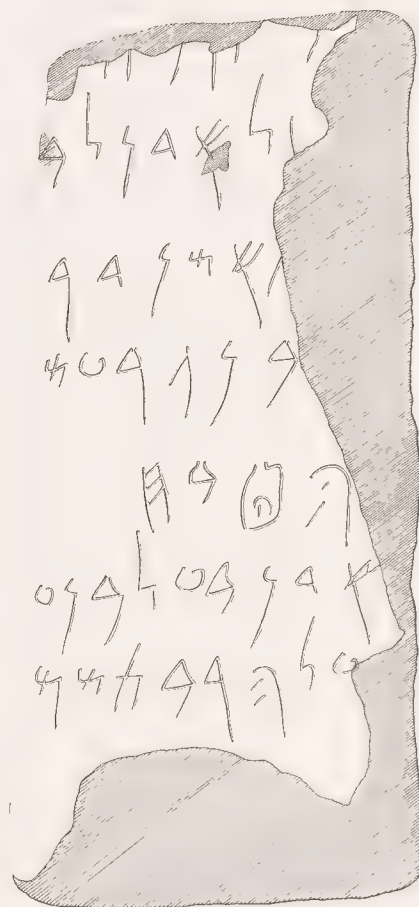


PLATE XXIII.

No. 64.

לרבת לתנת פנבעל
ולאדו לבעל ח[מ]
אש[נדר ב]יעשתר[ת]
.

Dominæ Tanith faciei-Baâl et Domino Baâl-
H[amman]: quod [vovit Ba]d-Âstare[th]⁽¹⁾

(1) Though the first and last letters are wanting, there is little doubt that this name must be completed as above. The only other name which could be substituted here (viz Ger-Âstareth), if the second letter be read ר (r) instead of ד (d), is of much less frequent occurrence.

No. 65.

לרבת ל[תנת פנבעל ולאדו
לבעל] חמן אש נדר חמלכ[ת]
בן חמלכת בן בעלחנא

. [Dominæ] Tanith faciei-Baâl, et
Domino [Baâl]-Hamman: quod⁽¹⁾ vovit Hamel-
c[st], filius Hamelcat,⁽²⁾ filii Bâal-Hanna.

(1) The form of the ש in אש is peculiar.
(2) The ה in חמלכת has only one stroke.

No. 66.

.
[ו]לאדו לב .
אש נדר . . .
בן נרעש . . .
הטבח
ארינבעל בן ע .
על הרב השם

et Domino Ba[al]-Hamman]: quod vovit .
filius Ger-Âs[tareth]⁽¹⁾ satelles⁽²⁾
Adan-Baâl, filius Â [B]aâl,⁽³⁾ prin-
cipis.⁽⁴⁾ Audias

(1) There is little doubt that this name must be restored as above; the only other combination of the first syllable (Ger) on these Inscriptions is Ger-Sacan. See *Inscr. ante*, 49, 50, 61. For Ger-Âstareth, see *Inscr. ante*, 55 and 58.

(2) מַכַּח; in Hebrew, to slaughter or kill animals; whence the noun מַכַּח, Maciator, Coquus (1 Sam. ix. 28, 24; Carnifex, Satelles Regus (Gen. xxvii. 38, &c.).

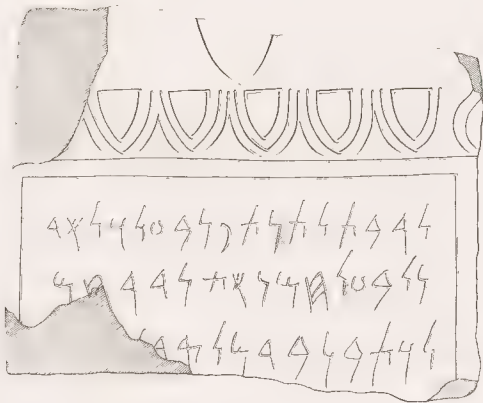
(3) From the defective state of the stone, which is broken off at both ends, it is not possible to restore with certainty the last name.

(4) Cf. Gesenius, *Mo. Phen.* p. 179

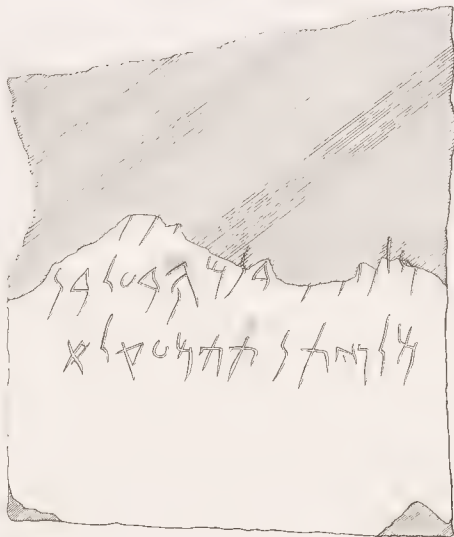




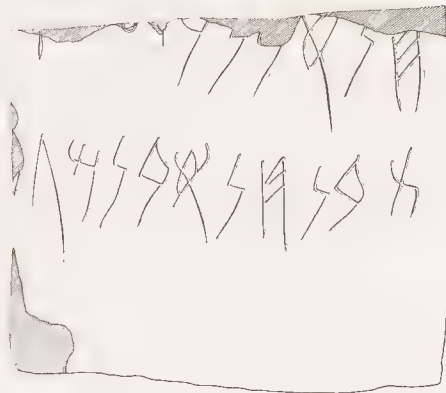
№ 67



5. 64



No 69



Nº 70

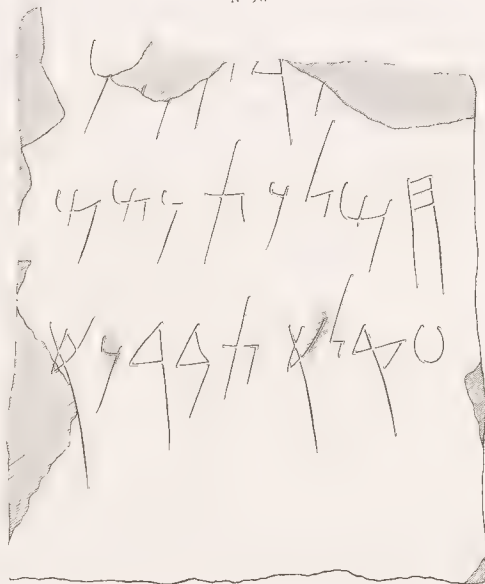


PLATE XXIV.

No. 67

רַבִּית לִתְנֵת פִּנְבֶּעַל וְלֹאֲרִי
יִרְבֶּעַל חֲסֹן אִשׁ נִדָּר דָּב
לִכְתּוּ בִן בְּרַמְלֶקְרוֹת

No. 68

מִרְ בִּן מִחֶרֶר בְּעִיר בִּי
מִלְכִּיתָן תִּשְׁמַע קֵלָא

No. 69

חֲנָנִי בִן בִּר
תִּבְנִי חֲנָנִי בִן מִנִּי

No. 70

רַת בִּן
חֲסִילֵבֶת כֶּשֶׁב
עֵ קֵלָא תִבְרַכָּא

Dorama Tan[il] fidele-Badl et Domino Badl
Hanam. quod vocat Hana deat filius Bad
Melkart

Mel[kart], filius Maha i-Badl,
filii Maah-Han. Audias ejus vocem.

Hanna filius Bad-[Melkar]t,¹ filii Hanna filii
Mag[on]

[il] filius Hamelcat Uli audi
voit ejus vocem, et benedicat

¹ Last restoration is conjectural, lat. *Maah*.

² The *il* has been omitted in מִלְכִּיתָן. *Maah* B. x.

³ D. same as B. x. Inscr. 11.

⁴ Though much fractured, enough remains of the stones to suggest the probability that these names were, originally, as above, Dab-Melkart and Magon.





№ 71



Nº 72

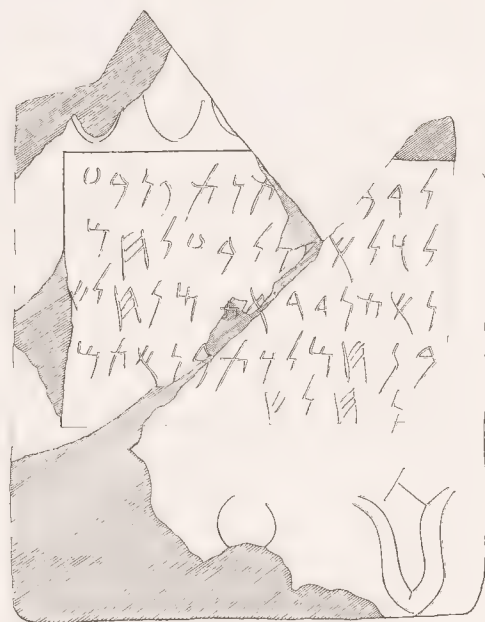


PLATE XXV.

No 71

נדר בעלמלך בו עכבר על בו כת שמע קלא
תברכא

vovit ' Bañl-Malek, filius 'Acbar,¹ ob filium
mortuum. [Ubi]² audiverit³ ejus vocem, et
incedat

(1) This tablet is peculiar, as well for its material (white-marl) as for its inscription. The plain square may be served as the base of a statuette, the subject of the cytopat on the edges, of which two only have been preserved.

(2) This name occurs *infra*, lines 74, 77, 78.

(3) The usual initial letter כ (Lac. p. 124, 125, Lac. omitted before the first word of the benediction sentence).

No 72

לרב[ת] ל[תנת] פנבע
ל ולא[ך] לבעל הב
ז אש ניר אשכנחלץ
בו חבלכת בו אשכ
נחלץ

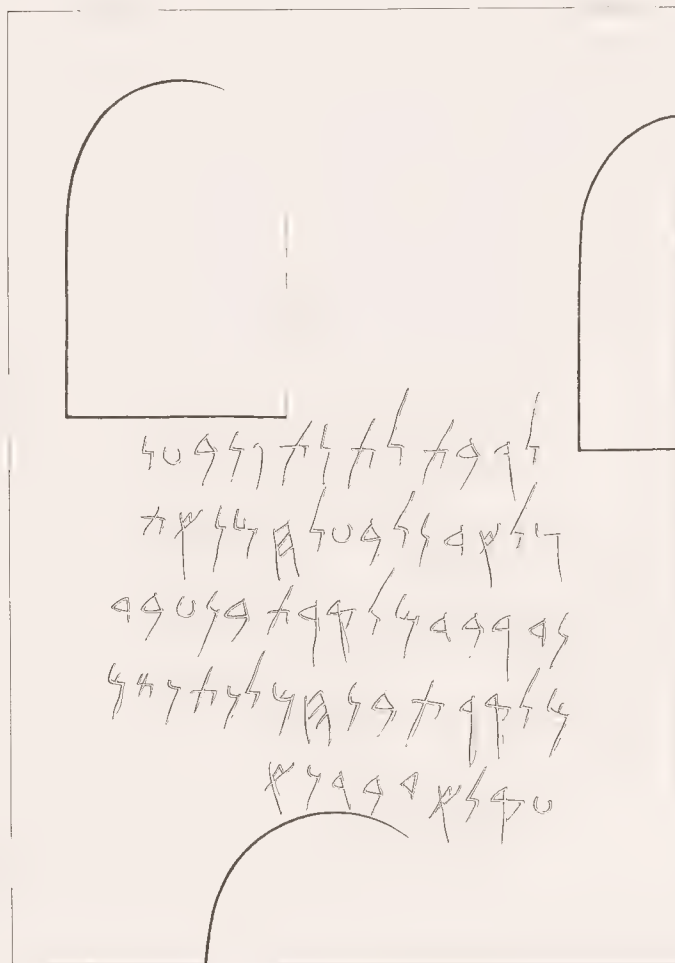
Dominae Tamith mariti Bañl et Domino Bañl.
Hamanan quod vovit Asman-Halats,¹ filius Ha-
mel, at, filii Asman-Halats

(1) This name does not occur elsewhere on these inscriptions. A similar compound מלחחלץ M. Har. Haats, occurs *infra*, line 30.





N° 73



N° 73

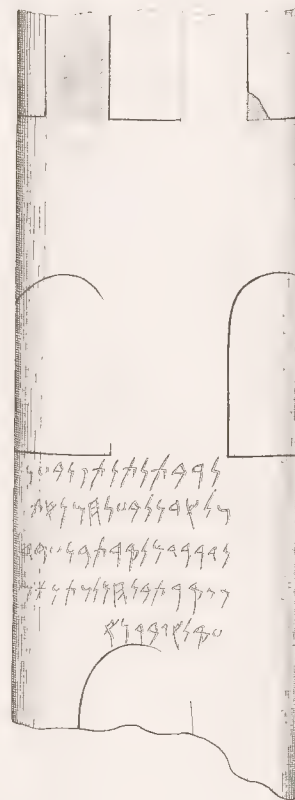


PLATE XXVI.

No. 73.

לרבת לחנת פו בער
ולארז לבעל חנו אש
נדר בדמלרת בן עבד
טיירת בן חסלכת כשכ
ע ללא דברכא

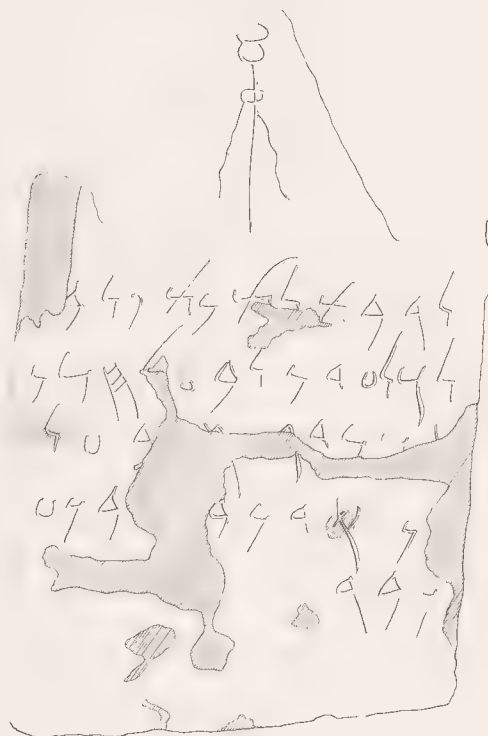
*Dominæ Tanith faciei-Baâl et Domino Baâl
Hannuan : quod vocit Bað-Melkart, filius Âbd-
Melkart, filii Hamelcat Ubi audiverit ejus
vocem, ei benedicat.⁽¹⁾*

⁽¹⁾ The letter ד (d) inserted before the last word of the
benedictory formula is a manifest error of the engraver of
the stone, for ד (d)

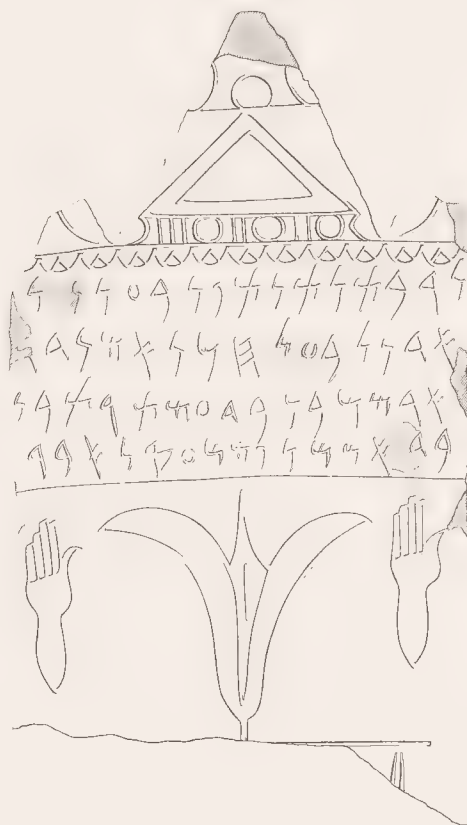




Nº 74.



Nº 75.



Nº 76.

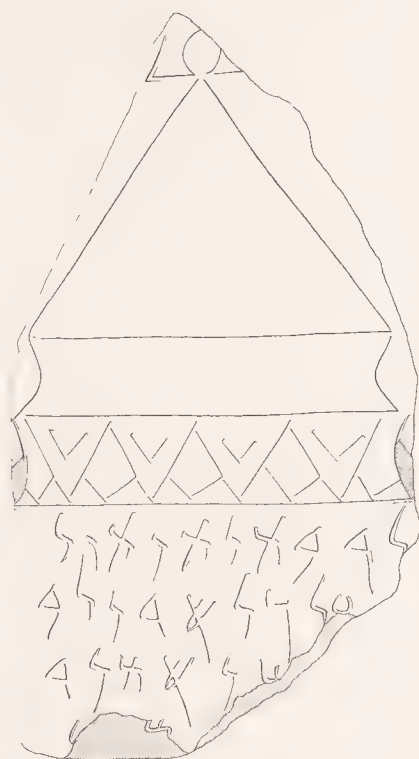


PLATE XXVII.

No. 74.

לרבת לתנת פנב[ע]
ל ולעדן לבעל חמן
אש[ח] נדר ח[נ] בעל
[ב]ן אדנב[על] בן ע
כבר

Domina Tanith faciei-Baál et Domino⁽¹⁾ Baál-
Hamman: quod vocit Ha[n-]Baál,⁽²⁾ filius Adan-
B[áal], filii Áchar.⁽³⁾

(1) עדר. The stone usual form of this word is אדר.
(2) The second letter in this name is entirely lost, by an injury of the stone; but there seems no reason to doubt that it has been completed correctly, as above.
(3) This name occurs ante, Inscr. 71, *infra*, Inscr. 77, 78.

No. 75.

לרבת לתנת פנבעל ור
אדרן לבעל חמן אש נדר
אישב בן ברעשתרת בן
בראשכון כשמע קלא בר

Domina Tanith faciei-Baál et Domino Baál-
Hamman: quod vocit Arism,⁽¹⁾ filius Bad-
Ástareth, filii Bad-Asman. Ubi audiverit ejus
vocem, ei benedicat.⁽²⁾

(1) For this name, see ante, Inscr. 51.
(2) The two last letters of this word (כא) are lost upon the stone.

No. 76.

לרבת לתנת
פנב על ויאדרן יב
על ח[נ] אש נדר
כ

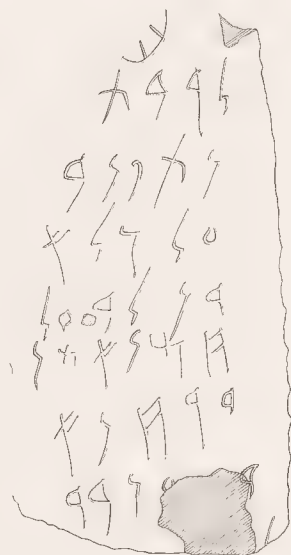
Domina Tanith faciei-Baál et Domino B[áal]-
Hamman: quod vocit M n

(1) The name of the dedicator is lost; the last name, however (that of the father) was probably Magou.

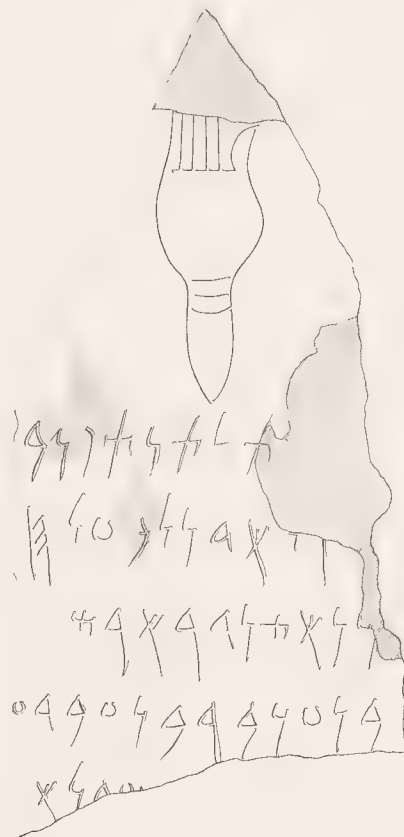




N° 77



N° 78



N° 79

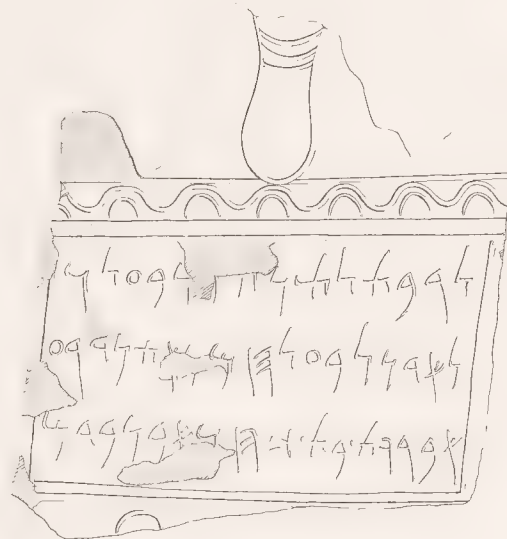


PLATE XXVIII.

No. 77.

לרב[ת] לת[ת]
נת פנב
ער ויא
דן לבעל
הפן אש נ
דר חנא
ב[ן] עכבר

Dominus [Ta]mith faciei-Baâl et Domino Baâl-
Hamman : quod vocit Hanna, filius Âchar

No. 78

[לרב]ת לתנת פנב
ולאדו לבעל ח
כן אש נדר ארש
בו עכבר בן עברע
ע קלא

[Dominus] Tanith faciei-Ba[â]l et Domino
Baâl-Hamman : quod vocit Âris, filius Âchar, filii
Âbdâ . . . ejus vocem.

(1) The more usual form of this name is עבריא (Abda)

No. 79.

לרב[ת] לתנת פ[נ]ל ו
לאדו לבעל חפן אש נדרע
אבררת בתי חנא בו בדם

Dominus Tanith faciei-Baâl et Dominus Baâl-
Hamman : quod vocit Aberrath, filius Hanna
filii Baalem

(1) The more usual form of this name is עבריא (Abda)

(2) Owing to a flaw in the stone the e is written as a t. It is not the e of the f. with letter of this name but on the whole it is more like the t than any other letter.

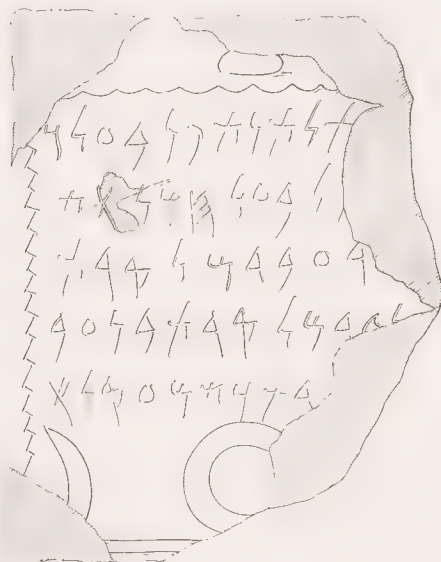
(3) It must be for the more usual form of the name when it is to be drawn to the following name when it is to be drawn to the following name.

(4) It is a new name.

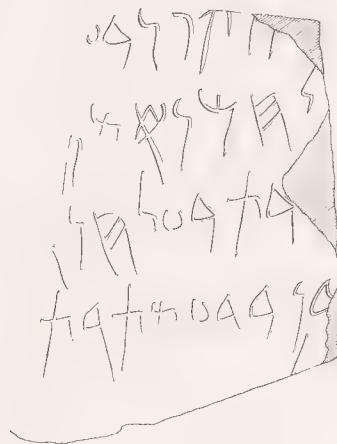




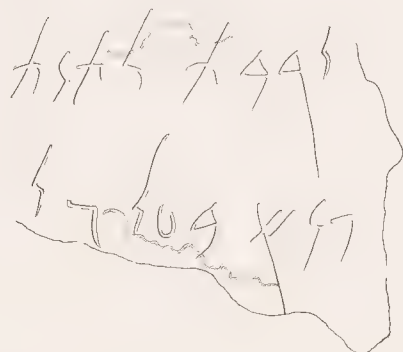
N° 80



N° 81



N° 82



N° 83

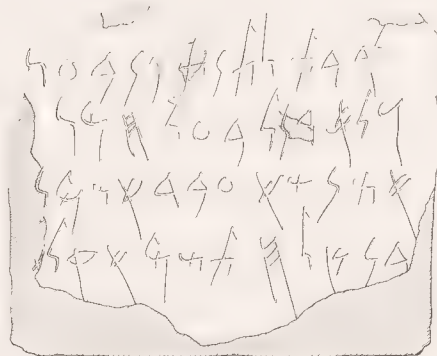


PLATE XXIX.

No. 80.

לרב[ת יהנת פנבעל ו
[לארן] לבעל חמן אש
נדר עבדמיקרת
בן ברכיכרת בו עב
... רת כשמע קלא

No. 81.

לרב[ת יהנת פנבעל
... חמן אש נ[דר]
... בת בעלחנא
... בן בדעשתרת

No. 82.

לרב[ת יהנת
פנא בעל ול
...

No. 83.

לרב[ת יהנת פנבעל
ולארן לבעל חמן
אש נשא עבדאשכז
בי ציד תשכא ריא

Domina Tanith faciei-Baâl et Domino Baâl-
Hamman: quod vovit Âbd-Melkart, filius Bad-
Melkart, filii Âb . . . rt.⁽¹⁾ Ubi audiverit ejus
vocem . . .

[Dominae Ta]nith faciei-Baâl [et Domino
Baâl]-Hamman: quod vovit . . .
filia¹ Baâl-Hanna, filii Bad-Âstareth.

Domina Tanith, faciei¹ Baâl et

Dominae Tanith faciei-Baâl et Domino Baâl-
Hamman: quod extulit² Âbd-Asman, filius
Tsilih. ³ Audias⁽⁴⁾ ejus vocem.

(1) It is not possible to say, owing to the fractured state
of the stone, how many letters have been lost here; but it
is likely it at the name was Âbd-Melkart.

(1) This stone has suffered so much injury, having been
split off both at the beginning and end, that it is not pos-
sible to restore the name of the dedicant. The word ברת
(bath) however, following, shows that she must have been a
woman.

(2) The addition of מ in פנא may be compared with
עבדא, עבדא, עבדא.

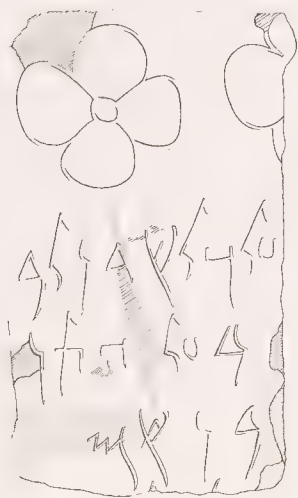
1) See ante, Inscrip. 23, for this word.
2) This is a new name. cf. צלח, prospere gessit.
3) תשכא for the more usual תשכא. Cf. תשכא ante,
1. 2. 3.





Nº 85.

Nº 84.



Nº 86.

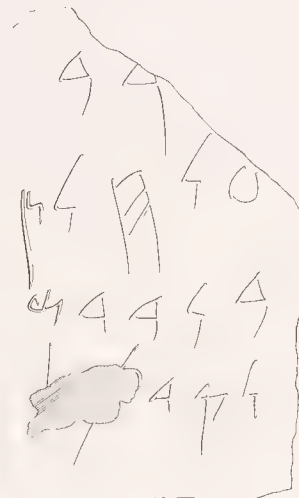


PLATE XXX.

No. 84.

. [ב] על ולאדן לב
 . . . בעליות
 . . . בן אס

[Ba]âl et Domino Ba[âl]
Baâl-Itan
filii⁽¹⁾ As⁽²⁾

(1) This has been translated "sin" instead of "sinus," because the length of inscription, of which a very small portion has been preserved, leads to the supposition that the name preserved is that of the grandfather rather than that of the father of the dedicator.

No. 85.

י רבת לתנת פ|ג
א דו לבעל ח|טו]
בדא

Dominae Tanith faciei-[Baâl et] Domino Baâl-
H[amman]: Bada.¹⁾

(1) This name occurs, *only*, Inscr 20

No. 86

אש נדר ב
עלהץ
בו ברכ
לקרת

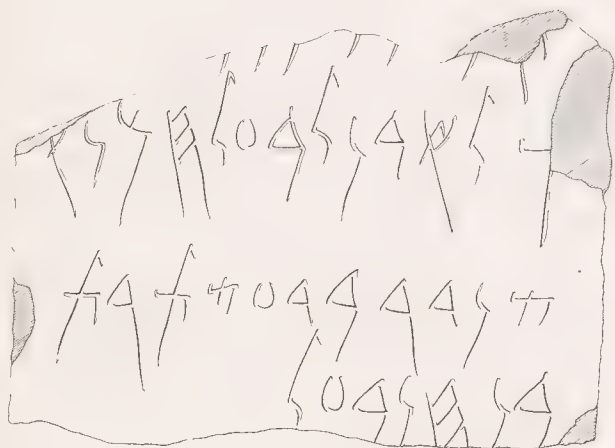
„quod vocit) Bañl-Halats, films Bad-Melkart

(4) I saw it does not occur elsewhere of these locations, although there are many instances of similar compounds such as Melkart-Halats, (see 100), Asman-Halats (see 72), Halats-Bn. Inscr. 18.

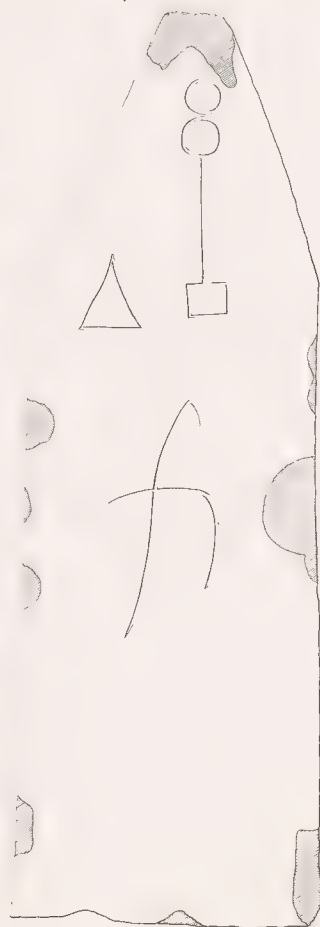




Nº 87.



Nº 88.



Nº 89.

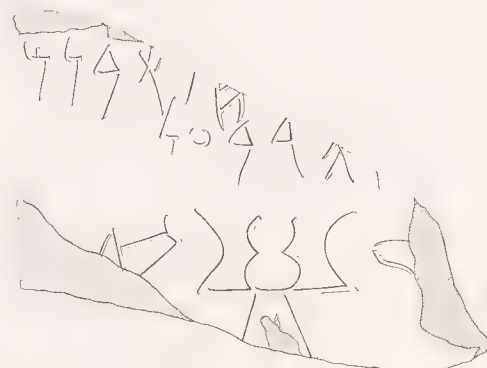


PLATE XXXI.

No 87.

וילאדן יבער חבן א
ש נרר ברעשתרת
בו חנבעל

et Domino Baál-Hamman: quod vocit Bad-Ás-
tareth, filius Han-Baál

No 88.

ת

T

No 89

חנא בו כ
חרבעל

et vocit, Hamu hl as Mabur
Baál

(1) It is remarkable that this stone, which is newly per-
fect, contains this one letter only, and it is clear from its
state of preservation, that it never has contained any other.
Is this letter intended as the initial of the name of the
Goddess Tairil?

(2) This is the same as the one in the preceding plate.





PLATE XXXII.

No. 90.

- 1 בעת המשאת אש שנה
- 2 רת לכהנס ותברת לבעל חובת
- 3 ערת לכהנס ותברת לבעל חובת א
- 4 צועת וכן ערת הענס לכהנס וכן האש ל
- 5 צרב איל כלנס אם צועת וכן הערת לכהנס
- 6 ח דל סקנא בל יכו לכהנס סנס
- 7 בצץ סקפ זר 11 על אחד
- 8 ש יענס בנת אלם כן לכהנס רצרת ו
- 9 קדשת ועל זבח צר ועל זבח שכן
- 10 על חלב ועל זבח בכנת ועל
- 11 אי בר שת בפס ז ינת

No. 90.

1. Tempore oblationum: quod constitu
2. pellis sacerdotibus et [partes sectae?] domino sacrificii .
3. pellis sacerdotibus et [partes sectae?] domino sacrificii .
4. [si] sacrificium praescriptum. pellis caprarum erit sacerdotibus; sacrificium vero erit .
5. [vel] ex hinnuleo [capra]; holocaustis [scil.] et si [sint] sacrificia necessaria: pellis erit sacerdotibus .
6. pecora macra—non erit sacerdotibus ex eis.
7. pro alutibus argenti duo zar, pro singulis [scil.] .
8. quod offeret coram Deis; sacerdoti erunt prosecta et .
9. pro sacris [primitiis?] et pro sacrificio alimentorum et pro sacrificio olei
10. pro adipis [lacte?] et pro sacrificio [incrumento] et pro .
11. [quod attinet ad sacrificium] peregrini qui non sit ex ea regione: det

The above rendering of this Inscription must be considered as simply tentative, it being impossible, in some cases, to propose a satisfactory meaning to its words, since, although there are eleven lines of writing, and the individual characters are more elegantly engraved than those of any other Inscription in this collection; the commencement of the first line alone is preserved, while the sixth and seventh lines are the only ones which appear to be complete at the endings, all the others wanting both their beginnings and terminations.

This Inscription, as will be seen at the first glance, bears a striking analogy with the celebrated one found at Marseilles in 1845, in which nearly all its words occur, and, sometimes, in the same connection, with evidently the same sense. Yet the interpretation of the Marseilles Inscription, even admitting that it has been accurately accomplished by any of the different scholars who have studied it, does not, of itself, suffice for that of the Inscription before us. There are, indeed, many and important differences between the two Inscriptions, as well in the style of the engraving of the individual words, as in the general framing of their texts.

Whether the Marseilles Inscription be the original decree issued for the regulation of the taxes connected with the sacrifices—or how far it and the one before us may have been severally adapted from one fundamental decree for the special use of the respective places in which they were found, must, owing to the scantiness of the materials which have hitherto been discovered, remain, for the present, undetermined. Judging from the character of the writing, we have little doubt that the Marseilles Inscription is entitled to the priority of date.

As the Marseilles Inscription has been so frequently published, it did not seem necessary to reproduce, in all cases, the obvious parallel passages, to which we allude from time to time, or to quote at full length the opinions of the different Savans whose renderings we have occasionally adopted.

Line 1. [Compare Mars. Inscr., Line 1, 2.] **דמשאת** Punic form, traces of which are to be found also in Mars. Inscr., L. 1.—**שנה**—to fix, erect, constellate; in Hebrew, (שבט), only in the sense to weave, lead; Arab **شحن**, to fix. The end of this line was probably filled with the name or names of the Sufetes under whose auspices these taxes were fixed, as in Mars. Inscr.—**אש**—id. quod—as in the foregoing tablets.—

2.—[Mars. Inscr., L. 3, 4.—] **באלף כלל אם צועת**—[**فوق** Arab. **فوق** from **فوق**—**וכו דנו**—to break out; Cf. Arab. **فوق** "above" (Lam. iv. 1; Psalm lxxv. 22)]

3. [Mars. Inscr., L. 5, 6.—] **ובצועת וכו ה**—[**فوق** Arab. **فوق** from **فوق**—**וכו דנו**—to break out; Cf. Arab. **فوق** "above" (Lam. iv. 1; Psalm lxxv. 22)]

4.—[Mars. Inscr., L. 7.—] **אש יובח**—[**فوق** Arab. **فوق** from **فوق**—**וכו דנו**—to break out; Cf. Arab. **فوق** "above" (Lam. iv. 1; Psalm lxxv. 22)]

5.—[Mars. Inscr., L. 9, 10.—] **באמר אם כנורא אם ב**—[**فوق** Arab. **فوق** from **فوق**—**וכו דנו**—to break out; Cf. Arab. **فوق** "above" (Lam. iv. 1; Psalm lxxv. 22)]

6.—[Mars. Inscr., L. 15.—] **דל**—[**فوق** Arab. **فوق** from **فوق**—**וכו דנו**—to break out; Cf. Arab. **فوق** "above" (Lam. iv. 1; Psalm lxxv. 22)]

7. [Mars. Inscr., L. 11 (7, 9);—] **בצפור אנו ו**—[**فوق** Arab. **فوق** from **فوق**—**וכו דנו**—to break out; Cf. Arab. **فوق** "above" (Lam. iv. 1; Psalm lxxv. 22)]

posed to "sacred"—either of which significations may refer to the word, "Skelal," found in Mars. Inscr., L. 7, but omitted here, as in Mars. Inscr., L. 9 and 11. [**כסף רבע שלשת ד**]. We have, however, preferred rendering the word simply "Zar."

8.—[Mars. Inscr., L. 13.—] **בכל צועת א**—[**فوق** Arab. **فوق** from **فوق**—**וכו דנו**—to break out; Cf. Arab. **فوق** "above" (Lam. iv. 1; Psalm lxxv. 22)]

9.—[Mars. Inscr., L. 12.—] **צפר על דמות**—[**فوق** Arab. **فوق** from **فوق**—**וכו דנו**—to break out; Cf. Arab. **فوق** "above" (Lam. iv. 1; Psalm lxxv. 22)]

10.—[Mars. Inscr., L. 14.—] **בכל ועל חלב ו**—[**فوق** Arab. **فوق** from **فوق**—**וכו דנו**—to break out; Cf. Arab. **فوق** "above" (Lam. iv. 1; Psalm lxxv. 22)]

11.—[Mars. Inscr., L. 18.—] **ולמשאת אש**—[**فوق** Arab. **فوق** from **فوق**—**וכו דנו**—to break out; Cf. Arab. **فوق** "above" (Lam. iv. 1; Psalm lxxv. 22)]



The following List contains the names which occur in these Inscriptions, with the number of the Inscriptions in which they are found. Those names, which are given only doubtfully in the Transcripts, have been omitted:—

Names	Numbers	Names	Numbers
Aālath . . . 49		Bad-Āstareth . . . 7.	
Atan-Baīl . . . 37.		Baīl-Āstareth . . . 5, 13, 15, 16, 21, 35, 53, 57, 59, 64, 75, 81.	
Ābda . . . 9, 11.		~7	
Ābdā . . . 78.		Badau . . . 73	
Ābd Asman . . . 14, 21, 39, 43, 59, 61, 62, 83.		Baīl-Melkart . . . 10, 12, 18, 24, 30, 33, 37, 39, 42, 49, 51.	
Ābd-Melkart . . . 3, 15, 21, 22, 28, 31, 43, 51, 59, 61, 73, 80.		58, 64, 67, 69, 73, 80, 86.	
Ābd Tanith . . . 64		Baīl-Baīl . . . 47.	
Āberradh . . . 79		Bosu . . . 16.	
Al-raqa . . .		Calbath . . . 9.	
Ācbar . . . 71, 74, 77, 78.		Galnahu . . . 42.	
Adan-Baīl . . . 16, 37, 65, 74.		Ger . . . 35.	
Adh . . . 1		Ger-Āstareth . . . 55, 58, 66.	
Am-Āstareth . . . 8.		Ger-Sacan . . . 49, 50, 61.	
Anu . . . 5		Halats-Baīl . . . 18.	
Ānt-Melkart . . . 2.		Hamelcat . . . 11, 20, 50, 53, 54, 57, 65, 67, 73, 74, 76.	
Ārem . . . 38.		Hamelcart . . . 51.	
Aris . . . 6, 34, 78.		Han . . . 1	
Arisu . . . 31, 76.		Hanna . . . 3, 4, 6, 10, 11, 12, 13, 21, 23, 50, 10, 77.	
Arsuh . . . 13, 15, 19, 42.		79, 80.	
Asu an Heth . . . 72.		Han-Hal . . . 11, 20, 26, 30, 74, 87.	
Asman-Ian . . . 6.		Hat-Melcat . . . 41.	
Asman-Slamar . . . 5.		Iann-Salem . . . 23.	
Āstareth-Ian . . . 5.		Ianu-Baīl . . . 13.	
Āz . . . 9.		Labat . . . 28.	
Azer-Baīl . . . 1, 30, 37, 51, 53.		Magon . . . 4, 12, 41, 42, 69.	
Āz-Melkart . . . 23.		Mahar-Baīl . . . 22, 36, 47, 57, 62, 89.	
Baīl-Azer . . . 49		Mah . . . 45, 68.	
Baīl-Azer . . . 15		Melkart-Halats . . . 30.	
Baīl-Halats . . . 80.		Meten-Baīl . . . 20, 63.	
Baīl-Hanna . . . 30, 33, 59, 65, 81.		Nahag . . . 7.	
Baīl-Ian . . . 10, 19, 60, 84.		Nal . . . 40.	
Baīl-Malak . . . 11.		Padi . . . 53.	
Baīl-Malak . . . 71.		Pars . . . 7.	
Baīl-Saphat . . . 10		Saphat . . . 40.	
Baīl-Shelek . . . 30, 61, 55		Isal . . . 80.	
Bada . . . 20, 55.		Zabag . . . 11.	
Baīl-Asman . . . 40, 75.		Zavag . . . 17.	





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